1665
E.W.66

Antichrist's strongest Hold overturned:

OR,

The Foundation of the Religion of the People called QUAKERS, Bared and Razed,

In a DEBATE had with some of them in the Castle at *Lancaster*.

AND IN

An Additional Account of the Lig[illegible]

Wherein is shewed,

1. *That their first Principle is a Lie.*
2. *That their Christ is not the true Jesus.*
3. *That their Idolatry is worse and more dangerous than Jesuitism's or the Papists.*
4. *That their Principle denies the great mystery of godliness, departs from the Faith, and leads to give attendance to the doctrine of Dæmons.*

Here also is shewed the occasion of their Rise and Growth, together with the right way of discovering their secret delusions. Lastly, the best things that the best of this people [illegible] are here mentioned and allowed.

Hereunto is annexed an A[illegible]

Wherein their evil language is discovered, and compared with the language of the false Prophets.

All which is published (at the desire of certain friends [illegible] Letters are prefixt) for common benefit.

By *J. W.*

1 Tim. 4. 1. *Now the Spirit speaketh expressly, that in the latter [illegible] from the faith, giving heed to seducing spirits, and doctrines [illegible]*

1 Joh. 5. 21. *Little children, keep your selves from idols.*

2 Joh. 7. *For many deceivers are entred into the world, [illegible] Christ is come in the flesh: this is a deceiver, and an Antichrist.*

London, Printed for the Author, in the year [illegible]

An ADVERTISEMENT,

To all the faithful followers of the Lamb in *Lancashire*, in and about *Manchester*, *Warrington* and *Lancaster*; And to all in every place that love the Lord Jesus Christ in sincerity, to whose view the following Discourse may come.

AS it was my desire and disposition (during the time of my imprisonment amongst the people called Quakers) *to live peaceably, and to avoid contests with them; So when I was forced (for truths sake) to a debate with them, and afterwards to give forth a relation thereof, together with an account of the light within man, there was not the least intention, or inclination in me to commit my papers to the Press, until many friends (having perused them) did (as appears by the first letters prefixed to the following discourse) with many arguments urge me to make them more publick; Which thereupon I resolved speedily to do, and to that end did review, and transcribe them, with some enlargement, as they are hereafter in this book presented.*

Afterwards it being suggested by some, that it was not a season to print against this people, being great sufferers, lest it should adde affliction to their bonds; I did thereupon lay aside my papers for divers months; And was the more easily inclined thereto, not simply because they are sufferers, But, 1. *For that they (which is much more the duty of others who owne the truth as it is in Jesus, and that worship which is prescribed by himself) do stand fast in the defence of their liberty, publickly owning that worship which they judge (though erroneously) agreeable to truth, notwithstanding any humane Law to the contrary: And,* 2. *That in respect of the powers imposing upon them without warrant from the Lord, (though in respect of the wrong they do to the man Christ Jesus, to his Gospel, and to their own souls, they be far from innocencie) they suffer as Innocents, as (if thus understood) they do often truly call themselves. And hence it is, that (in greatest probability) the Laws made against them, and their prosecutors, have not hitherto had, nor will hereafter have any better successes, then the persecutors of the Innocent in all ages have had, whose vio-*

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lengthen power, that to convert any from the error of his way, has hath always been on effectual means as to confirm and strengthen the persecuted in his way, (yea, though a mistaken and erroneous way, as is evident in this people at this day) so to bring swift and inevitable destruction upon themselves.

Yet notwithstanding, being again called upon, and desired by divers to go on with this work, I had these following Considerations encouraging thereto.

1. *Many judicious and sober persons, who judge the work may be for common benefit, do call for its publication.*

2. *The discourse is not level'd against their persons, nor against any appearance that is commendable in them, but onely against their Errors and miscarriages; Nor are those in power stir'dup against them; but on the contrarie, their violence is witnessed against.*

3. *An endeavour to recover some out of the snare of the devil, and to prevent the apostacy of others (which are aymed at in this undertaking) is such an absolute duty, as may not be suspended, out of fear that some who have the sword in their hand should take advantage thereby to abuse their power.*

4. *By how much this people are carried out to suffer above many others, and by this fair shew in the flesh are apt to glory in their way, as the only way to life, and that many (unable or negligent in the tryal of spirits and principles) are liable to be snared and taken by them; by so much it seems more necessarie, at this time, to discover the sandie foundation upon which their whole building stands, and how pernitious it will prove to their souls who build thereon, that Sathans deep designe in drawing men thereto being unveiled poor weak and unstable souls may better discerne that their glorying in their sufferings, yea in giving their bodies to be burned upon the account of such a foundation, is vain.*

5. *Lastly, and especially, in as much as the principle contended against, doth not only deny the man Christ Jesus, and make void his sufferings, death, and blood, with their effects, but that Satan hereby would dethrone him, and by this most subtil way of changing himself into an Angel of light, would get into the Temple of God, and shew himself as God, that he may be worshipped as God; I account it my dutie (what ever the effect may be) to be found faithfull to my dear Head the Lord Jesus Christ, in discovering (according to the measure of light received from him) this secret and last designe of his and his peoples grand adversaries; to the end that he may (through the blessing of the blessed and only Potentate upon these weak endeavours) receive such a blow, that neither he nor his ministers, who be transformed as the ministers of righteousness, may proceed any further.*

Thus

Thus, dear friends, you have an account of the principal motives which (after some delay) have prevailed with me to present these Papers to publike view. It's probable the old enemy, whose strong-hold is here undermined, will rage yet more against me, and be active in the spirits of some to follow me with such language as you may read in the Appendix; but I matter not the judgement of mans day; the Lord who searcheth the heart knows, that the honour of his Name, and the undeceiving and saving of precious souls, is more to me then a name among men, yea then my own life. But I beseech you, let no prejudice nor reproaches cast upon me, or this Work, hinder you from a serious perusal of it. It's likely many of you may be as sheep scattered without a shepherd; and your adversary, who goes about like a roaring lion, will seek all advantages against you; and his ministers will be (in this dark hour of temptation) the more industrious to make merchandise of your souls. Oh Remember the Apostles exhortation, 2 Joh. 8. Look to your selves, *&c.* Believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. *And among all the deceivers that Christ foretold should come, there are none more subtil, nor lead into more pernitious wayes, then the leaders and teachers of this people, with whom I have to do. O consider what need you have to be alwaies upon your watch; take heed, whom and what you hear; and in a special manner be careful that you bottom upon a right foundation, Jesus Christ, God and man in union, who in his own person without us, hath wrought a great salvation; having finished transgression, made an end of sin, abolished condemnation and death for us. And if any man, or an Angel from Heaven, should not bring this doctrine, and point you unto a crucified and glorified Jesus for access to God; receive him not into your house, neither bid him God speed. Neither let it suffice you, thus to behold redemption wrought for you in the person of the Mediatour without you, but minde his comming down in spirit into your hearts to manifest this redemption, and to live and work in you as a quickening spirit; and let it be your care, as to live, so to walk in the spirit.*

And the Lord grant that you being rooted and built up in him, and stablished in the faith, may henceforth be no more Children tossed to and fro, and carried about with every winde of doctrine, by the slight of men, and cunning craftiness whereby they lie in weight to deceive; but may keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life: so prayes

Your Brother and Companion in
Tribulation, and in the Kingdome
and patience of Jesus Christ,

Mo. 1. the 15 day,
1665.

J. W.

Here follow two LETTERS *from several Friends to the Author, desiring the Publication of this Dispute, &c.*

Dear Friend and Brother,

WE received yours with the inclosed Manuscript, containing a relation of a Debate you had with the Quakers, An account of the *Light within*, and An Appendix: all which we have as we could perused, but yet not so as we intend and desire; onely did hastily run it over, being willing as many as could conveniently might see it or hear it, before we set upon the transcribing of it, for then it must of necessity lie still a while. And lest we might either discourage, or not comfort you in so good a work (as we can bless the Lord for from our hearts) by making no return till we have got it writ over; we thought it meet to give you a few Lines from a few of us, so signifie the receipt of it, also our acceptance of it, and hearty agreement with you in it; and do believe the good hand of the Lord was in it, to make your condition a necessity upon you, by his wise-ordering providence, to encounter this strong man in his strong hold *(the light within)* with which this spirit of delusion hath run thorow the dark world, and by it kindled some sparks upon the reliques of old *Adam*, but brought nothing to light of a crucified Saviour, nor of the bloud of his Cross, by which we have peace with God; but contrariwise, hath reviled us in making mention of this way of peace, rather glorying in their own cross, then in the Cross of Christ, keeping a catalogue of their own wounds and sufferings, filling all places with Prints of them; but never mention the sufferings, wounds and death of him through whose stripes we are healed; which hath been to us as another Gospel then that which our Lord brought to light, and was afterwards preached by his disciples, and glorified in by good *Paul*, when others glorified in the flesh: this is that Gospel we have heard and received, (through the workings of his grace) how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures, and ascen-

ascended far above all the heavens of this creation into heaven it self, there to appear before God for us, our blessed high-Priest, and onely Advocate, to whom we desire always to look, that we may not sin against him: this is our Kings high-way, in which the wayfaring man, though a fool, shall not erre. We confess there is a righteousness that is more agreeable unto man, unto which he is more enclined (as that liquor which this vessel of the natural man had first in it) we hope without offence we may say) not onely then this righteousness of Christ by faith, but then unrighteousness: and upon this spark may this light fall, and make man to walk in the light of it, but shall never place man again in that garden of Gods presence with him, making all things delightful to him, out of which after mans fall God drove him, and hath ever since placed such a guard as shall for ever keep man from coming that way. Nay, an *as it were* in this matter may not be admitted under the administration of the Gospel; nor is there any name given by which we shall be saved but that Name which is above all names, unto which all things shall bow: this is the Fathers Christ, and our Jesus, who when he came in the flesh was not ministred unto, but did himself minister, and became a servant: but our God, who also is Christs God, hath highly exalted him.

This Gospel we have never heard nor felt from these folks, but on the contrary derided with scornful expressions, when we have gone about thus to argue any thing with them; and in stead of words of soberness, in the evidence of Scripture-light, we have had such returns as you have met with, as many in this County can evidence clearly for us, as their own Papers do for you, under their own hands. Nor are we willing to rip up the remembrance of things upon any other account, then if it be the Lords will some among them might be reduced, and the Lord may give them repentance unto life; and do hope there may be such a blessing in this Labour of yours, God having directed you not to insist upon any thing less then their All, *viz.* That the light with which every one is enlightned that comes into the world, is not a saving light: this is that which we have believed, but have not had ability to bring it forth in so orderly a way, fit for publick view, as we finde the Lord hath enabled you; but rejoyce to have this opportunity to set to our assent to what the Lord hath given forth by you, and further desire you would permit it to the Press. And these two things move us to desire this from you: partly, that we have not seen any thing in Print that hath met with their Master-piece as this doth; as also the persons undertaking have one way or other had something of disadvantage, as you have hinted in your Appen-

dix : not have they owned those good things in them, which ought to be owned : and we can say we could wish not onely for our selves, but for all that call upon the Name of our Lord Jesus, that our conversations among men might more glorifie our Father in heaven. And then the other reason is, inasmuch as the Lord hath made you instrumental, and given you utterance for us in this place, where these people (so far as we can understand) had their first gathering into a company. And if they may yet hear, or others fear, and that spirit of Antichrist discovered, that the Lord alone may be exalted, and our glorying may be together in the Cross of our Lord Jesus, whom we may designe to exalt together, though we be made but as a footstool to this end, we have the desire of our hearts.

Excuse this unintended tedious Scribble, and pass by the *Errata*'s of it, which are many, and accept of our thankfulness to you for your pains : and we hope we shall not be negligent to acknowledge the grace of God to you in this matter, and continue to present you to the Lord in that liberty he hath given us of access to the Father through him, in whom we are

Your faithful Brethren, though weak ones, in the faith of him who is the Head of all things, and true Heir,

Mo.6 the 1 day, 1664.

W. L. J. R.
J. S. R. S.

Dear

Dearly Beloved in our Lord Jesus,

HAving with much satisfaction perused the Papers of your dispute at Lancaster, with the people called Quakers, we desire hereby heartily to bless the Lord on your behalf, owning his singular goodness in that his gracious leading in this service of truth, whereby beside your suffering and witness for your holy profession be called you to, we now see the further ends of the Father in sending you to that place; that even there, where as we have heard this people had their first rise in this Nation, they should receive so eminent a discovery and foyl, having also by his good Spirit so directed and enabled you to deal with the very spirit and Principle, and that with the principal of their party (then prisoners with you) whereby that mystery of iniquity, and spirit of Antichrist is (blessed be his Name) very much detected, and that not onely by the uncontrollable evidence of truth from the light of his holy Word, but by that arrogant, proud, frothy, raging, ridiculous, vain, erring spirit, so abundantly discovered all along herein from themselves; which we intreat you for the Truths sake to make publike with all speed, that word being worthy to be weighed by you for encouragement, 2 Tim. 3. 8, 9. where the Apostle prophetically speaking of such corrupt mindes, reprobate concerning the faith, like Jannes and Jambres resisting the truth, saith (for encouragement) They shall proceed no further: for their folly shall be made manifest, as theirs also was: the making manifest of whose folly being the way to stop the proceeding and growth, which we are perswaded is as acceptable service as any of the Lords servants can engage in; and the rather, because under the specious pretences of humility, self-denyal, justice, righteousness, moderation, patient suffering, they have abundantly gained ground & reputation to the spreading of their detestable errors, & by their fair words, and feigned speeches, have greatly deceived the hearts of many simple ones; & more especially in such an evil day as this, wherein the pride, vanity, formality and apostacy of too too many professors of truth has appeared: but we have a long time through grace been enabled to discern their deceivings, and to see through the depth of their cheat, and fully satisfyed that these following Scriptures evidently foretel them, and that according.

dingly they are now sadly manifest to the fulfilling thereof, Viz. 2 Cor. 11. 13, 14. For such are false apostles, deceitful workers, transforming themselves into the Apostles of Christ: and no marvel, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers be also transformed as the ministers of righteousness: whose end shall be according to their works. *Matth.* 24. 4, 5. And Jesus said unto them, Take heed that no man deceive you: for many shall come in my Name, saying, I am Christ, and shall deceive many. And there shall arise false Christs and false Prophets, and shall shew great signes and wonders, insomuch that if it were possible they shall deceive the very elect. Behold, I have told you before. 1 *Tim.* 4. 12. Now the Spirit speaks expressly, that in the later days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lyes in hypocrisie, having their consciences seared with a hot iron. 2 *Pet.* 2. 1. But there were false prophets also amongst the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 1 *Joh.* 4. 1, 2, 3. Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is the spirit of Antichrist, whereof you have heard that it shall come, and even now already is in the world. 2 *Joh.* 7, 9. For many deceivers are entred into the world, who confess not that Jesus Christ is come in the flesh: this is a deceiver and an Antichrist. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God, *&c.*

Oh how visibly manifest are these Scriptures fulfilled in this generation now among us! who under pretence of Christs Apostles, Ministers of righteousness, Angels of God, men immediately inspired with the Spirit, in the very state of perfection, crying up Christ within, they blaspheme, traduce, deny the man Christ Jesus the Son of God, both in his name, nature, offices, doctrine. How do they introduce another Gospel, Ministery, Spirit, other Ordinances, another justification, Salvation, Resurrection, another Heaven, Hell, then the Scriptures witness to! Nay, how many have called themselves Christ the Son of God, and have undeniably these characters of the Antichristian spirit foretold by John *upon them, denying not onely*

onely the doctrine of Christ, but Christ himself to be come in the flesh, under pretence of his being come in their flesh; and have eminently manifested themselves to be the sons of Hymeneus *that blasphemer, who said the resurrection was* past alreadyy, overthrowing the faith of some: *which* Hymenean *doctrine was attested not many days since by some of their number, to one of us, in a Conference with them, and that before several witnesses, saying,* The dead bodies that lie in the graves are not to rise again, neither are we to expect any other resurrection, heaven, hell, judgement, then what is within us, and past upon us here. *To whom it was replied, that then their faith and hope was vain, and they were yet in their sins, and in a damnable estate: and why then did they suffer, if the dead rise not? and that such doctrine undeniably led to sensuality, to eat, drink, and play,* &c. *wholly razing out all principles both of morality and Christianity: which is well known to be their principle, though the cunning among them subtilly gloss it over, knowing what offence it generally gives. Oh that the poor deluded sincere among them might see the gulph they are plunged into, and that your endeavour might be blest to the opening their eyes, and undeceiving them. Surely if that one Scripture was weighed by them, it might be of use, That men may* give their bodies to be burnt, *and* all their goods to the poor, *and* profit not, *and be* but as sounding brass and a tinkling cymbal: *and that is the principle from which, and the end whereto every work is done, that renders it acceptable.* 1 Tim. 3. 19, 20. with 2 Tim. 2. 17, 18.

And Oh that this may be blest to keep all upright hearts from falling into this ditch. It is the express word of our Lord, Go not after them, neither follow them. *Prov.* 19. 27. Cease, my son, to hear the instruction that causeth to erre from the ways of knowledge. *Surely principles, spirits and doctrines are to be weighed and tryed as well as conversation: and then would these seeming Angels appear Devils; for Satan can come forth as an angel of light. But how do they rage, and like the waves of the sea foaming out their own shame, when brought to the Word for tryal! which is no small discovery of their spirit: this is one of the tryals God has suffered to come upon his people, as* Deut. 13. 3. to prove whether they will love the Lord their God with all their heart and all their soul. *How long hath the Pope by all his power and policie endeavoured to get the Bible from Professors, and not prevailed! but this spiritual Antichrist doth it speedily and effectually. But let grace be magnified, that keeps any out of their snares: and let it be seriously laid to heart, that so many are snared and taken in their net.* Luke 17. 23. 1 John 4. 1.

And lastly, since Singularity and Conversation is so taking to propagate Errour, *and such damnable Errour too; how should it provoke the*

ebil-

children of Truth, that prize and would promote it, to press more after an excellent conversation, that the poor world seeing their good works, viz. *the humility, love, patience, meekness, zeal, courage, temperance, holiness, wisdom, gravity, may glorifie their heavenly Father. And let such a foolish people shame and provoke his people therein at this day,* Phil. 4. 8. *and, as you well observe, let the good in them be owned and imitated, and their evil detected and avoided.*

And that the good Lord who has so far guided and blest you herein, may still continue so to do, to the advancement of his glory, and furtherance of truth, as you have designed, and we heartily desire, is and shall be the prayer of

Your unworthy Brethren, fellow-labourers,
and Companions with you in the Faith,
Kingdom and Patience of our Lord Jesus,

London this 10 day
of the 1 month,
1665.

J. D.
N. S.

The Reader is desired (before he peruse these books) to amend with his pen these errors and mistakes of the Press: smaller errors, as of adding or substracting letters, or mistaking the stops, the sence will somwhat help him in.

PAge 14. line 30. after these words, *in that day*, add *Neh. 9. 30.* p. 17. l. 2. for uand nshaken, read *and unshaken.* p. 20. l. 3. for τι read τῶς. p. 25. l. 32. for *adopted*, read *adapted.* p. 26. l. 8, read *a law.* p. 30 l. 32. for *shall* read *should.* p. 31. l. 18. read *that he is guiltie.* p. 40. l. 4. read *all things are wrought.* p. 43. l. 2. add after these words, *the word was with God, and the word was God.* p. 47. l. 20. for *thankfulness* read *faithfulness.* p. 63. l. 4. read *seriously consider.*

To *Randolph Hunter* and *Thomas Hardy*, Deputy-Gaolers of the Castle at *Lancaster*, to be by them communicated to any who may desire satisfaction concerning the difference between the people called *Quakers*, and *J. W.*

Loving Friends,

HAving perused a Paper published and put into the hands of one, or both of you, by the Quakers so called, touching a dispute between them and the Baptists *at* Lancaster *Castle, and finding it confused, partial, and in some passages untrue, tending to the reproach of truth, and the swallowing up the simple in errors, for the vindication of the one, and out of tender compassion towards the other; I have given forth the following Relation, whereby the sober and unbiassed Christian may perceive that I was provoked to the debate, as I am to this account, by the forementioned paper, and the high boastings of some of this people since that meeting.*

Though I have more to say in defence of the truth I plead for, then was mentioned in that debate, yet I only set down such Arguments as were then propounded, though here more distinctly and fully then the confusion of that meeting would allow.

As for the detecting of their personal carriages, I mention nothing but what was first publikely expresst or acted by them, & I the rather do it, that they may consider and take shame to themselves, if peradventure God may give them repentance, and that others may be warned to take heed of that spirit that sends forth such bitter and unsavoury fruits:

And that the simple and tender-hearted among them may be reclaimed from the error of their way, I have given an additional account of the Light in every man, shewing (according to my measure received from the Lord) what it is, and the utmost use of it; with a particular explication of several Scriptures, especially John 1.9.

Furthermore, if any of them shall yet persist to maintain their errors, here you will find an offer further to debate the difference betwixt us before any person in the Commission of Peace.

Lastly, lest any should account me an enemy to every thing this people hold and practice, & thereupon should trample upon that which is good and commendable, together with their errors, here is an account of several particulars allowable in them, for which I am ready to suffer as well as they.

If the whole seem too tedious for your perusal (which indeed is much larger then was first intended) by the Marginal notes you are directed to the several branches of the Discourse, and so you may either read all, or that part wherein you chiefly desire satisfaction.

3d M. 10.d. 1664. B Jo. Wigan.

A true Relation of the occasion and manner of a debate held in the Castle at Lancaster, *the 17th day of the first Month* (vulgo March) 166$\frac{3}{4}$. *between* J. W. *and* George Fox, John Stubs, *and many others of the People called* Quakers, *about the* Light within.

Together with true Copies of divers Letters and other Writings which passed between them and me.

Also an Additional Account of the Light that is in every man, shewing what it is, what it can do, and what it cannot do; wherein Henry Wood *and others may find that which answers their* Queries.

HAving been Prisoner at the aforesaid place divers weeks, upon the 23. of the 12th Month (commonly called *February*) I was put into a Chamber near unto many of the aforesaid people, being also prisoners; their way and mine leading through a common Hall, we passed by one another peaceably about 12. dayes, *viz.* till the 5th day of the next Month; upon which day one *Thomas Curwen* said unto me (as I quietly passed through the Hall) *Friend, leave off thy deceiving the people; thou art a Deceiver.* My answer was mild, to this purpose; *Saist thou so; consider well what thou hast said, and whether thou canst make good thy word, and tell me as I come back, whom I have deceived, or wherewith I have deceived any, or how thou canst prove me a Deceiver?* As I turned from him, he further uttered these words, *Thou teachest the way, and knowest it not thy self.* By which I supposed he would have made good his assertion, *viz.* That I was a deceiver. At my return I told him, and some other of his Friends, That I looked upon his censure to be very rash and groundless, and that little of truth would be found in his saying, That I taught the way, and knew it not my self; *inasmuch as it is not possible for any man to teach that which he knoweth not.* But instead of proving what he had said, he passed more censures upon me, as, That I was a stranger, and that he knew my voice to be the voice of a stranger. Likewise *William Wilson*, another of them, used some harsh expressions towards me, I having said, They neglected some Ordinances of Christ, as Baptism, and breaking of bread: He told me I upheld beggarly rudiments: So I left them, and went to my Chamber. The same day towards evening a Letter was brought to me by one of these people, subscribed with the Name of *Tho. Curwen*, a true Copy whereof followeth.

The first occasion of the debate.

Friend,

Friend, John Wiggans, *wherein thou was offended because I called thee a Deceiver, and said thou teached the way to others, and knew'st it not thy self: Although the words seem to be improper to thee, yet thou maist read how the Apostle said, Some preached Christ who was the way, the truth and the life, and yet such who so preached him, knew him not, but were false Apostles, transforming themselves as the Ministers of Righteousness. And now I would have thee mind, whether thou thy self be not in their footsteps who thus preached Christ, and so a Deceiver: And answer me these Queries as followeth.* Their first Letter.

1: *Whether thy way never fell?*

2. *Where be all the daubers?*

3. *Whether all the Ministers of* Adams *house in the fall, daubed not with untempered morter?*

4. *Whether or no while a man's upon the earth, he shall be made free from the body of sin and death, while he is on this side the grave?*

5. *And whether Christ doth enlighten every man that comes into the world with a saving Light?*

6. *Whether is bread and wine, Christ the substance?*

7. *And how long hast thou taken bread and wine in remembrance of Christs death till he come?*

8. *And whether or no when he is come, thou wilt take it in remembrance of him?*

9. *And which is the nearest, to take a thing in remembrance of his death, or to come into his death?*

10. *And whether or no thou thinkest to come any nearer to Christ, than to take bread and water in remembrance of him?*

11. *And whether or no dost thou think to come any nearer to Christs death, than to take bread and wine in remembrance of his death, and so keep alive in the old nature? And is not this the deceiver?*

12. *Hast thou known the death, the pangs and the sorrow? And art thou become a fool for Christs sake? And is the wisdom of the world foolishness to thee? And in what place buriest thou thy own?*

13. *And how comes thou to receive that which is foolishness to the world? and how wast thou wakened out of sleep? and when did the grave open? and when did the Prisoner shew himself forth?*

14. *And when did the tongue of the dumb sing?*

15. *And when was the tongue of the first-born silent?*

16. *And when wast thou come to thy wits end?*

17. *And how often hast thou watered thy couch?*

18. *And what is the tongue of the learned?*

19. *And what is the gray hairs?*

 20 *And*

20. *And what is it that Antichrist and the false Prophets revented from? and where was it?*

21. *And when did the keeper of the house tremble, and the strong man bow himself?*

22. *And hast thou the same power and spirit to baptize, and give bread and wine, as the Apostles had? and hast thou heard the voice of Christ, as they did?*

23. *And seeing thou takest offence at me because I called thee a Deceiver, what is the true way, and where is it? and whether all mankind be enlightened by it? and whether it be in man, or out?*

24. *And whether or no thou hast seen it, or heard it, or heard the voice of God, or seen his shape?*

Answer me these Queries in a Scripture way, in writing, and bring forth thy deeds to the light, or else I do intend to stick a Copy of them on the door to morrow. *From thy Friend,*

1. M. 5. d. 1661. *Thomas Curwen.*

Directed, *For John Wiggans, These.*

Having perused this Letter, and perceiving the advantage that was sought by limiting so short a time for the answering his queries, and by threatning to stick a Copy of them upon the door the next day, if they were not answered; tho most of the queries were frivolous, and matters of more weight were under my consideration, yet lest my silence should occasion boasting, to which they are very propense, I presently drew up the answer following to that query which concerns the foundation of most of their mistakes, viz. *The Light within.*

Thomas Curwen,

An Answer to that first Letter

I received a Paper (a few hours ago) subscribed with thy Name, wherein thou (or some one for thee) writes that I was offended because thou calledst me a deceiver, and saidst, I taught the way to others, and knew it not my self. It becomes persons that say they have received the annointing from the holy one, even the same Spirit that was in the Prophets and Apostles, and gave forth the holy Scriptures, always to speak forth the words of truth and sobrerness: When thou calledst me a deceiver, I did not say I was offended, nor did I give cause for thee to mention this word in thy paper: But this I demanded of thee, and do still, That thou make it to appear whom I have deceived, or wherewith I have deceived any, or else there will be little

of

of truth or soberness found in thy saying. And as for thy saying I taught the way to others, and knew it not my self; by which thou wouldst have proved me a deceiver, it will be hard for thee or any of thy friends to find truth in it; for no man can teach others to know that which he himself knows not; and therefore I say (as thou writest) thy words are at best improper. And whereas thou writest that I may read how the Apostle said some preached Christ who was the way, the truth and the life, and yet such who so preached him, knew him not, but were false Apostles, transforming themselves as the Ministers of Righteousness; I would have thee soberly to consider whether thou hast dealt truly and faithfully with the Apostle in relating his own words. And tell me where thou readest, That the Apostle said, That some preached Christ who was the way, the truth and life, and yet knew him not? It's true, the Apostle speaks of false Apostles, deceitful workers, transforming themselves into the Apostles of Christ; but these preached not the true Christ, the way, the truth and the life, but as the Ministers of Satan, they rather taught another Jesus, and another Gospel than the Apostles had taught; and as I am willing to take a caution from thee, or any other man that gives it in love and meekness, so I would have thee and the rest of thy friends, in fear and meekness to consider, whether ye set not up another Christ than the Apostle preached. As for thy 24 queries, I shall not satisfie thee, or any other queriest to answer their questions, which tend rather to strife than edification, though I have in readiness to answer thee or any other man that shall in love ask me a reason of the hope that is in me: And though I think it not meet at this time to answer all thy queries, yet whereas thou askest, *Whether Christ doth not enlighten every man that comes into the world with a saving Light?* I answer, That the Light wherewith every man is lighted * that comes into the world, is not a saving Light; and this I shall (through the strength of Christ) be ready to maintain against thee, or any of thy friends who hold the contrary, where, and when a meeting may be had in a peaceable and quiet way, and before competent Witnesses. As for thy threatning to stick thy paper upon the door, I value it not, but would have thee seriously to consider, whether that expression proceeded from the holy Spirit. This is all at present from

2 Tim. 2. 23.

* Subjective.

Mund. 16[illegible]

Thy Friend,

Jo. Wigan.

A second Letter from Tho. Curwen.

His second Letter to me.

The next morning being the sixt day of the first month, the following Letter was brought to my hand, with this inscription, *For* John Wigans. John Wigans, *Whereas I sent thee a few Queries to answer, but thou seemes to have slighted, and passed by all except one, that is to say the first Querie, whether Christ doth enlighten every man that comes into the world with a saving light. And thy answer is, That every man which comes into the world is not inlightned with a saving light And this thou will maintain against me, or any of my friends, who hold the contrary, when, and where a meeting may be had in a peaceable way, before competent witnesses, and this is to let thee understand, that I, and some of my friends with me, if the Lord will, doth intend to give thee a visit to morrow, about the first hour, or second, in thy Chamber to treate about this above mentioned both with thee, and all who is of thy judgment, that may come to thee: but yet I let thee know, this cannot serve for all my Queries, for I intend to set the Paper upon the dore according to my word.*

This sixth day of the first Month. *from thy friend* Thomas Curwen.

The Queries set upon the door

According to his word his Queries were the same day set upon the Hall door, though he had no regard to make good his word concerning me, nor yet to clear himself from the wrong done to the Apostle, who no where useth such words as he fathers upon him. In the evening therefore of the same day I writ the following

Answer to his second Letter.

An Answer to his second Letter.

Thomas Curwen, In thy second Paper which was brought to my hands this day, whether with a purpose to disturb is best known to thy self. Thou dost not make good thy word, spoken concerning me, nor yet acknowledg thy mistake therein, nor the abuse done by thee to the Apostle, however I am more inclined to passe by the weaknesses of others, then by multiplying words (as were easie upon such an advantage) to occasion more strife. Thou tels me that thou and some of thy friends, do intend to give me a visit to morrow, about the first, or second hour in my Chamber to treat about the fift Querie: I am willing to meet thee and any of thy friends, to treat (in a

spirit

spirit of love and meekness) about the said point; and after that about any other wherein we differ, but thou art mistaken, if thou thinkest that I shall leave it to thee to appoint time, and place at thy pleasure, and therefore thou wast over confident (to say no more of it) to nominate my Chamber, the day, and hour, except I had invited thee, or agreed thereto; know therefore that I take no notice of, nor shall I observe any meeting, till upon discourse with thee, or some of thy friends, we have mutually agreed about a place, and such a day as my friends can come upon, to morrow they cannot, when this is done, bring whom thou wilt, for truth (which we all pretend to seek after) neither fears multitudes, nor great words, as for thy setting thy Paper upon the door, thou hadst done some right, if thou hadst set my Letter by it, but thy practice doth favour (in several circumstances) of a fleshly spirit (as I can shew at better leisure) and will reflect more upon thy self, and friends, then where thou didst intend it; and if I be disposed that way, it will not be difficult to answer thee in thy own kind; but God hath called us to peace, and I am taught to study to live peaceably with all men, and further then I am provoked to appear in the defence of truth, shall endeavour to leave off contention before it be medled with, *Prov.* 17. 14. Nor do I intend hereafter to spend much time in answering thy jangling Letters.

1. M 6 d. 166¾. From thy friend *John Wigan*.

The next day being the seventh day of the Month in the afternoon, *Thomas Curwen* and *William Wilson* came to my Chamber, and urged me to nominate a time and place for the intended meeting; and withall, did break forth into many heavy censures against me, in such a magisterial way (as *John Coward* then present can witness) that I was forced twice, or thrice to intreat them to leave my Chamber, telling them that I would appoint no meeting with them, but with some others of their company, whom I jugded to be more sober men, at last they left me, saying, if I did not appoint a time, they would take it for granted that I durst not meet.

Their carriages towards me in my Chamber.

Being thus provoked to a meeting, in the evening of the same day I writ the following paper, and sent for *Richard Cubban*, and *Richard Johnson* to agree with them upon a day, and place, and upon the matter, therein contanied.

Thom-

My offer to meet them upon conditions.

Thomas Curtman; I am willing to meet thee, and thy friends in the Hall neer thy Chamber (if the Lord permit) upon the next fift day, about the third hour (vulgo nine of the clock) and there shall endeavour (by the Lords assistance) to maintain, *That the light that is in every man that comes into the world, is not a saving light*, or, *that Christ doth not enlighten every man that comes into the world with a saving light.*

1. Provided, that whatever is asserted by any man, be proved by the *Scriptures*; and that nothing be determined but according to the *Scriptures*.

2. That the meeting may be peaceable and quiet without rayling, or reproachful speeches, and that the whole debate may be carried on in a spirit of love and meekness.

3. That the meeting may be orderly, and without confusion, that is that one may have as much time allowed him to speak in, as another, and that but one speak at once, and that none disturb him that is speaking.

4. That the meeting continue three hours and no longer, or at most not to exceed four hours, because of the occasion of friends afterwards. If these be consented unto, let him that is appointed to treat with me, subscribe his name to a true Copy of this, and send it to

Thy Friend,

1 M. 7 d. 166$\frac{3}{4}$ *Jo. Wigan.*

The above-written I sent by *Richard Cubban* and *Richard Johnson*, to be considered by them, and the rest of their Friends: They not agreeing to every thing therein, the next morning sent up a Paper, a Copy whereof followeth.

Their agreement to meet, with some alterations of the conditions.

John Wigan, I and my friends are willing to meet thee and thine in the Hall near our Chamber (if the Lord permit) upon the next fift day, about the ninth hour in the fore part of the day, and there shall be ready to give thee a meeting according to thy own appointment, and to hear thy assertion, as thou hast said thou wilt maintain either against me or any of my Friends, that is to say, *That Christ doth not lighten every man that comes into the world with a saving light.*

1. Provided, That what ever is asserted by any man, be proved by the Scriptures, and that nothing be determined but according to the Scriptures.

2 That the meeting may be peaceable and quiet; and that the whole debate may be carried in the Spirit of love and meekness.

3 That

3. That the meeting may be orderly, and without confusion, (that is) that every one may have convenient time to speak; for we cannot limit any.

4. That the Meeting be not limited to an hour, but as either side hath freedom to pass away.

1 M. 8 d. 166¾. From thy Friend,
Thomas Curwen.

Though this Paper differ from that which I sent to them, in several considerable points, yet lest they should have any occasion to say (as I heard some gave out) That I durst not meet them, I assented to their paper, and the same day sent another writing,

A Copy whereof followeth.

Thomas Curwen, I am willing to meet thee and thy Friends in the Hall near thy Chamber (if the Lord permit) upon the next fift day, about the third hour, (or as thou writest, about the ninth hour in the fore-part of the day) and there shall give you a meeting, being earnestly urged by thee and thy Friends yesterday in my Chamber to appoint time and place, and there shall endeavour (in the strength of the Lord) to maintain this assertion, viz. *Christ doth not lighten every man that comes into the world with a saving light*, against any that hold the contrary.

My assent to their alterations.

1. Provided that what ever is asserted by any man, be proved by the Scriptures, and that nothing be determined but according to the Scriptures.

2. That the meeting may be peaceable and quiet, that the whole debate may be carried on in a Spirit of love and meekness.

And whereas I had in my former paper, put in these words, *Without railing or reproachful speeches*, I am content they be left out, hoping the thing will be observed.

3. That the meeting may be orderly and without confusion, that is, that every one may have convenient time to speak, and that none be limited: And I added in my former paper, *That but one speak at once, and that none disturb him that is speaking*, which I desire may be obseeved.

4. That the meeting be not limited to an hour, but as either side hath freedom to pass away. From thy Friend,

1 M. 8 d. 166¾. *Jo. VVigan.*

Our meeting disappointed by the Gaoler.

The day appointed being come, and the Judges coming into the Town the same day, the Gaoler prevented our meeting.

Whereupon another day was agreed upon, and the writing following subscribed.

The meeting above-mentioned being disappointed by the Gaoler, we are agreed on both parties, that it be the first morning after the Judges go from this Town, about the time abovesaid.

Jo. Wigan, Thomas Curwen:

The meeting begins.

Upon the seventeenth day, (the Judges being gone the day before) we met in the place appointed, where I briefly declared the occasion and end of the meeting, also the four particulars agreed upon for the manner of the debate, and then propounded the assertion, which I was to maintain, viz. *Christ doth not lighten every man that comes into the world with a saving Light*, and desired to know who held the contrary, *viz. That Christ doth lighten every man that comes into the world with a saving light*, for against such had I undertaken to maintain my assertion.

John Stubs answered, *I hold the contrary*, viz: *That Christ doth lighten every man that comes into the world with a saving light*: Before I could enter upon the proof of my assertion, *Richard Cubban* stands up, and would have altered the state of the question, requiring me to prove that which I had writ in my first Letter to *Thomas Curwen*, namely, *That the Light wherewith every man is lighted that comes into the world, is not a saving Light*. This I told him I owned, and should be ready to make good when we had debated the other, which we were agreed upon, as appeared by their own paper. With much ado he was perswaded, and I proceeded to proof, premising first, that the question was not, Whether there be some light in every man that comes into the world; nor, Whether Christ doth lighten true believers with a saving light, forasmuch as I denied not, but did affirm, That there was some light in every man that comes into the World, and that true believers are lighted with a saving light; but that which I had undertaken to prove by the Scriptures, was, That Christ doth not lighten every man that comes into the world with a saving light.

Some things premised in order to the debate.

The Assertion to be proved.

1. Argum

My first argument was laid down thus.

Christ lightneth no man with a saving light, but by his Spirit.

But Christ doth not give his Spirit to every man that comes into the world:

Therefore he doth not lighten every man that comes into the world with a saving light.

The

The first proposition is clear from the great promise of the New Covenant, Isa. 59. 21. *As for me, this is my Covenant with them, saith the Lord, my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds seed, saith the Lord, from henceforth & for ever.* And from the promise of Christ, John 14. 16, 17. *And I will pray the Father, & he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, &c.* And from the end of his giving the Spirit, namely, to be a Spirit of Wisdom and Revelation unto them, for the acknowledgement of Christ, & to enlighten the eyes of their understanding, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, *Eph.* 1. 17, 18. and to lead them into all truth, *John* 16. 13. *Howbeit, when the Spirit of truth is come, he will guide you into all truth.* Neither is there any other way by which Christ doth infuse a saving Light into any man, but by his Spirit, 1 *Cor.* 2. 10, 11, 12. *But God hath revealed them unto us by his spirit, for his spirit searcheth all things, yea the deep things of God, even so the things of God knoweth no man but the spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God.* It is onely by the unction of the Spirit received from Christ, and no other way that men come to see and know these things, 1 John 2. 20. *But ye have an unction from the holy one, and ye know all things.*

The assumption is proved from Jud. 19. Some are *natural, not having the spirit*; and from John 14. 17. *Even the spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you.* And from *Rom.* 8. 9. *But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his.* From all which Scriptures it is evident, that some have not the Spirit of Christ. Many other testimonies I had to produce for the further clearing of this proposition, *viz.* That Christ doth not give his Spirit to every man that comes into the world.

But here *John Stubbs* began to answer, not denying either Proposition, but as disliking the proof of the Assumption, he spake to that Scripture, *Jude* 19. and said, Those that had not the Spirit were such as had gone in the way of *Cain*, who had not obeyed, but resisted the Spirit; and so lost it. *Joh. Stubbs Answer.*

Where by the way it may be observed, That when a Scripture pincheth them, they will not stick to give a meaning of it, and such a one as may best suit their purpose.

My reply to J. Stubbs.

But I replied, That it could not be that those ever had the Spirit of Christ, because they were ψυχικοὶ, sensual or natural; for the same word is so rendered, 1 *Cor.* 2. 14. who never had the Spirit, but are opposed to the spiritual or regenerate man, ver. 15. And therefore it is said, *The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned; but the spiritual man discerneth all things.* Now the reason why one discerneth, and the other cannot, is because one, *viz.* the spiritual man hath received the spirit; the other, *viz.* the natural man hath not the spirit, as appears 1 *Cor.* 2. 10, 11, 12. To this purpose, as far as I can remember, was my Reply. And now, (notwithstanding our agreement that the debate might be orderly, and without confusion, and my desire that but one might speak at once) great disorder began; for whereas I expected to have reasoned with one, or at least but one at once, divers took liberty to speak one after another, and sometimes many at once, running from the matter in hand, to other points, and many asking new questions, that it was hard for me to get convenient time to speak. Besides, they were so *obstreperous*, especially *George Fox* and *Margret Fell* (as many can testifie) that they seemed to some (when not able to elude the plain Scriptures brought for the proof of the Assertion) yet resolved to word it for victory, *George Fox* coming in about the time I was replying to *John Stubbs*, gets up to a seat with one foot, and to the table with the other, whereas I and others were standing on the ground about the Table, he did not at all take off the strength of those Scriptures alledged by me, but his endeavour was to prove, That every man that comes into the world hath the Spirit of Christ; in the management whereof he used many undervaluing and taunting expressions towards me, and several times went from the Table with these words, *The least, or meanest Babe will answer thee*; as if the presence of their Leader, or rather Misleader, was not needful; and which is yet worse, he did miserably wrest and abuse several Scriptures, which he would have forced to have spoken in his dialect, calling upon the people for attention, as if his work had been more to preach to them, than to answer my Arguments; as many of the Scriptures made use of by him, as I can recollect, I shall give an account of, as also of my answers.

The reason why a natural man cannot know, nor discern the things of the Spirit, is, Because he hath not the Spirit.

The disorderly carriage of some.

Who were obstreperous.

Geo. Fox asserts the Spirit of Christ to be in every man.

That which he would have made out, was, that every man that comes into the world, even wicked men have the spirit of Christ, one Scripture alledged by him, or some other was 1. *Cor.* 12. 7. *The manifestation of the spirit is given to every man to profit withall.*

The first Scripture brought to prove his Assertion.

My answer was, that the persons there writen to by the Apostle, were members of the Church of God, which was at *Corinth*, which were sanctified in Christ Jesus, called to be Saints *Cap.* 1. 2. And that if every one of these had some manifestation of the spirit, it will not follow, that every man that comes into the world hath either the manifestation of the spirit, or the spirit it self, and that the Apostle speaks not of every man that comes into the world, but only of every man that by one spirit was baptized into one body, and had been made to drink into one spirit, is very evident from the whole scope of that Chapter, and especially from the 13. ver. *For by one spirit we were all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free, and have been all made to drink into one spirit*, and ver. 27 *now ye are the body of Christ, and members in particular.*

Answer.

The same word Εκαστος is used in the same manner in the 11 Chap. 21. *Every man taketh before other his own supper*, that is not every man that comes into the world, but every man of you who come together into one place ver. 20. So that this scripture concludes nothing for their purpose.

Another scripture brought to prove his assertion was *Neh.* 9. 20. where it is said that *God gave his good spirit to instruct the Israelites.*

The second Scripture brought to prove their Assertion.

Ans. 1. Israel was Gods Church, his chosen peculiar people. *Ex.* 19. 5. and if he did give his good spirit to them, it will not thence follow, that he gave it to all other nations, even to every man that comes into the world, the scripture is expresse that he dealt not with any nation as with *Jacob* and *Israel.*

Answer.

Psal. 147. 19. 20. *He sheweth his word unto Jacob, his statutes and his judgments to Israel. He hath not dealt so with any nation, and as for his judgments they have not known them*, and therefore, he gave not his good spirit to any other nation, for if they had had the unction of his spirit, it would have shewed them his word, and made known his judgments unto them, 1 *Joh.* 2. 20.

2. Though it be said he gave them his good spirit, it will not follow that every particular, or individual *Israelite* had this good spirit, but only such as were *Israelites* indeed, *Joh.* 1. 47. such as were *Jewes* inwardly *Rom.* 2. 28. 29. and were born after the spirit, *Gal.* 4. 29. All are not Israel that are of Israel, *Rom.* 9. 6. and to such only that saying in *Neh.* 9. 20. must be referred; thus *Moses* had that good sp

Not all Israel, but such only as are born of the spirit, have the

rit, and God promiseth to take off the spirit which was upon him, and put upon the seventy elders, *Numb.* 11. 17. Thus *Josua* was a man in whom was the spirit, *Numb.* 27. 18. and had another spirit then many others had, and was fitted thereby for the conduct of the congregation, *Numb.* 27. 16. and if this scripture *Neh.* 9. 20. will not prove that every particular Israelite had the spirit, much less will it prove that every man that comes into the world hath the spirit of Christ.

A third Scripture. A third scripture alledeged, *Isa.* 63. 10. and *Acts* 7 51. where it is said, the people rebelled, vexed, resisted the holy spirit, hence they would conclude that wicked men, have the spirit of Christ.

Answer. Ans. though it be true that believers, who because they are sons, have the spirit of the Son sent forth into their hearts, *Gal.* 4. 6. may and oft do grieve the spirit, *Eph.* 4. 30. yet all that do vex and resist the spirit have it not, for Christ saith plainly *Joh.* 14. 17. the world cannot receive him, therefore hath him not, yet the world do vex and resist the spirit of God, speaking in the Prophets, Apostles, or other servants of God, by slighting, and rejecting, their reproofes, exhortations or counsels, or by undervalluing and not regarding the wonderous works of God wrought by the power of his spirit, thus when *Stephen* saith, Ye do resist the holy ghost, it was the spirit in him by which he spake, compared *Acts.* 6. 10. *and they were not able to resist the wisdom and the spirit by which he spake.*

In like manner they had resisted the spirit in the Prophets, *Which of the prophets have not your fathers persecuted, &c. ver.* 52. thus when the mighty power of God was put forth in signs and miracles in *Egipt*, and the wilderness, *Numb.* 14. 11. 22. and they believed not his spirit, (not in themselves) but put forth in those mighty works, and speaking in *Josua*, and other faithful witnesses for God in that day, thus the spirit of God was vexed in *Noah*, and *Lot*, by the wickedness of the old world, and of *Sodom*, *Gen.* 6. 2 *Pet.* 2. 7. 8. and not in the wicked, who being strangers, and without God in the world, were not the habitation of God through the spirit, *Ep.* 2. 12. 22

A fourth Scripture. A fourth scripture was urged *Joh.* 16. 7. 8. *but if I depart, I will send him*, [viz. the comforter] *unto you, and when he is come, he will reprove the world of sin &c.* therefore say they, he must needs be in the world, and in every man that comes into the world.

Answer. Ans. 1. By this promise which Christ makes to send the holy ghost after his departure, it is evident enough that this scripture can be no proof of their affection, to wit, that every man that comes into the world hath the holy ghost, for if every man had him when he came

into

into the world, what need was there he should be sent to them, after Christs ascention, nay rather, this shews they had him not before he was sent, and so not till after Christs departure, which destroyes their opinion.

2. But secondly this promise is made particularly to the disciples of Christ, (*I will send him unto you*) and not to the world.

3. As for that saying, *when he is come, he shall reprove the world of sin &c.* admit it were granted (as it is not) that when he came, he was within every man reproving him, this would contribute nothing to the proof of their assertion, for then he would only be in every man after Christs ascention, not in every man that comes into the world since the fall, or since Christs manifestation in the flesh, which is the point they should prove. But further I say, That when the Holy Ghost (according to the promise) was poured out upon the disciples, he so mightily wrought in them, and by them, in bearing witness to the resurrection of Christ, *Acts* 2. 32. and in doing many wonders and signs, *ver.* 43. that the world was hereby justly reproved, and yet the Holy Ghost was not poured out upon all flesh, (that is as was urged upon all mankind) or every individual man, but only upon such as were thereby enabled to repent and believe, *Acts* 2. 38. 39. *Then Peter said unto them, repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call*, and Jo. 7. 38. 39. *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified*, so that it is apparent in several respects, that this Scripture proves not their assertion.

Further it was said that *Balaam* was a wicked man, and yet he had the spirit of God, and saw the starr of *Jacob*, *Numb.* 24. therefore every man that comes into the world, hath the spirit of Christ. A fifth Scripture.

Ans. It is one thing to have the spirit of the Son, which is the great promise of the new Covenant, *Isa.* 59. 21. dwelling in a man, 2 *Tim.* 1. 14. and another thing to have the spirit of God come upon a man at some particular time, and for some particular work, thus it was with *Balaam*, and thus with *Saul*, and his messengers, 1 *Sam.* 19. 20. 21. 23. but this proves not that every man that comes into the world, hath the sprit of Christ, for the Scripture doth not Answer.

say,

say, that these men had the spirit of God before it came upon them; only these Scriptures do shew that God can, and sometimes doth by the power of his spirit, impress upon a wicked man, and make him to declare some future glorious things for his own praise, and his peoples comfort, as *Dan.* 4. 1. 2. 3. *Joh.* 11. 50. 51. may be seen; neither is it said in that place *Numb.* 24. 17. that *Balaam* saw the starr of *Jacob*, but *I shall see him, but not now, I shall behold him, but not nigh*; but when every eye shall see him *Rev.* 1. 17. but it will not follow hence, that he had the faith of *Job* to see him his Redeemer *Job* 19. 25. 27. nor the spirit of the mediator, the man Christ Jesus; 1 *Tim.* 2. 5. which only dwels in believers, 2 *Tim.* 1. 14. *that good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us*; no more then the Angel of the Lord that spake in the Asse with mans voyce, *Numb* 22. 28. 2 *Pet.* 2. 16. dwelt in the Asse, though that is utterly false which this people hath published in their Paper, *viz.* that he was a Baptist, which said that *Balaam* had no more spirit then his Horse.

A sixt Scripture.

Some of them asked what was that which caused *Judas* to bring the money again, and made him repent, implying (as I apprehend them) that it must needs be the spirit of Christ.

Answer.

Ans. There is a light and law in every man that convinces and reproves of sin, (except of not believing in Christ) *Rom.* 2. 14. 15. *for when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves, which shew the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or excusing one another*; and this made *Judas* bring the money again &c.

But this light, or Law, in every man is not the spirit of Christ mentioned *Joh.* 16. 7. 8. which was promised to be sent to reprove, or convince the world of the sin of not believing in Christ &c. for he was not come while as Christ was not ascended, *John* 16. 7. 13. but of this light, and Law in every man, I shall speak more, after the rest of my Arguments to prove my assertions, are laid down.

None of the Scriptures brought by them weaken my Arguments.

By these briefe Answers, it may appear with what little success these Scriptures were brought, to prove that every man, even the wicked and unregenerate, have the spirit of Christ, and that notwithstanding all that was said, the plain and positive Scriptures, brought by

brought by me, to prove the contrary, *viz.* That all men have not the Spirit of Christ, do remain firm and unshaken; there being nothing more plain than Christ's own words, *John* 14. 17. *That the world cannot receive the Spirit of Truth.* And the Apostles, *Rom.* 8. 9. *Jude* 19. That some are *in the flesh, are sensual, not having the Spirit of Christ.*

As I could get liberty, other Arguments were propounded for the proof of that which I had undertaken to make good, viz. *That Christ doth not lighten every man that comes into the world with a saving Light*, which are as follow, though in that confused Assembly they could not be so orderly, and with that enlargement urged, as they are here set down.

Whom Christ enlightens with a saving Light into their hearts, he causeth the Light of the glorious Gospel of Christ to shine, to give the knowledge of the glory of God in the face of Jesus Christ, according to the testimony of *Paul*, 2 Cor. 4. 6. *For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.* He brings life and immortality to light through the Gospel, 2 *Tim.* 1. 10. And he doth no otherways manifest the Grace of God, our Reconciliation, Peace and Salvation, but by the light of the glorious Gospel shining in our hearts, and he that wants this Gospel-light, hath no saving-light, but is lost, 2 *Cor.* 4. 3. *But if our Gospel be hid, it is hid to them that are lost.* 1. Arg.

But Christ doth not cause this light of the glorious Gospel so shine in the heart of every man that comes into the world, for the Gospel is hid to some, and the light of it doth not shine in their hearts, as the Scripture testifies, 2 *Cor.* 4. 3, 4. *But if our Gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the Image of God, should shine unto them.*

Therefore Christ doth not enlighten every one that comes into the world, with a saving light.

Whom Christ enlightneth with a saving light, to them is given an understanding to know the Father, 1 *John* 2. 13. 3 Arg.

have known the Father. And the Son, 1 *John* 5. 20. *And we know the Son of God is come, and hath given us an understanding that we may know him that is true,* And the Spirit, *John* 14. 17. *Even the spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, &c.* And the things that are freely given them of God, 1 *Cor.* 2. 10, 12. *But God hath revealed them unto us by his spirit---Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God.* So Matth. 13. 11. *He answered and said unto them,* (viz. his Disciples) *Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given.* That Light only is saving which discovers these things, to which agrees that saying of Christ, *John* 17. 3. *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*

But there are some who know not the Father nor the Son, *John* 16. 3. *And these things will they do unto you, because they have not known the Father nor me,* Matth. 11. 27. *No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* Nor the Spirit, John 14. 17. *Even the Spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him, nor the things of the spirit,* 1 Cor. 2. 14. *But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* They have not the Spirit, as was proved before, therefore they cannot discern spiritual things (πνευματικῶς) spiritually. Yea further, they cannot discern nor know these things, because their understanding is darkned, *Ephes.* 4. 18. and as to these things, they are meer darkness, *Ephes.* 5. 8. Yea, the light that is in them, is darkness, according to the words of Christ, Matth. 6. 23. *If therefore the light that is in thee be darkness, how great is that darkness?* And Christ himself gives another reason why they cannot know these things, Matth. the 13. & the 11th, Because it is not given to them; *It is given to you to know the mysteries of the Kingdom of Heaven, but to them it is not given.* And in Matth 11. 25. he tells us plainly it is because they are hid from them. *And at that time Jesus answered and said, I thank thee O Father, Lord of Heaven*

ven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

Therefore Christ doth not lighten every man that comes into the world with a saving light.

To such as Christ enlightens with a saving Light, he also gives a spiritual life, such he quickens, regenerates, and makes new Creatures, such as the Light is, such is the Life in men, *Joh.* 1.4. *And the Life was the Light of men*: If the Light be saving, that is, effectually and eventually saving, it quickens and regenerates, and makes a new Creature, according to that in 2 Cor. 3.18. *But we all with open face beholding as in a Glass the glory of the Lord, are changed into the same Image from glory to glory*; as by the Spirit of the Lord this saving Light and Life are given together, as *John* 8.12. *Then spake Jesus again unto them, saying, I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life*: A man cannot have a saving Light to see the Kingdom of God, except he be born again, John 3.3. *Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the Kingdom of God.* And hence it is that Christ is a live-making Spirit, 1 *Cor* 15.45. because whosoever is enlightened with a saving Light, is also quickened together with Christ, *Eph.* 2.1,5. *You hath he quickened, &c. even when ye were dead in sins, hath he quickened us together with Christ.* 4. Argum.

But Christ doth not quicken and regenerate every man that comes into the world, every one is not a new Creature, some are born of the flesh, *John* 3.6. and are in the flesh, *Rom.* 8.8. *So then they that are in the flesh cannot please God*; some are dead in sin, wherein they walk according to the course of this world, *Eph.* 2.1,2. and have not life, 1 *John* 5.12. *He that hath not the Son, hath not life*; yea, some do dye in their sins, John 8.24. *I said therefore unto you, that ye shall dye in your sins; for if ye believe not that I am he, ye shall dye in your sins.*

Therefore Christ doth not lighten every man that comes into the world with a saving light.

Whom Christ enlightens with a saving Light, to them he also gives Faith; the words of Christ are plain, John 12.46. *I am come a Light into the world, that whosoever believeth on me, should not abide in darkness*: Mark, where there is no Faith, there is an abi- 5. Arg.

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ding in darkness, and so no saving Light; Faith is the Organ of the soul, to receive and let in a saving Light: An unbelieving soul is a dark and ignorant soul; hence it is that Christ who is (ἀρχηγὸς πίστεως) the beginner of Faith, *Heb.* 12. 2. when he gives his Spirit to illuminate the understanding, and to fill the soul with his marvellous light, he doth also by the same Spirit give and work faith, (for it is his gift, *Eph.* 2. 8.) whereby the soul is capacitated to receive him as a glorious light to dwell in the heart. And thus Christ by his Spirit and Faith, and no other way, dwells in the heart, irradiating the whole soul with the bright beams of his glorious light, according to these Scriptures, *John* 14. 16, 17. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; but ye know him, for he dwelleth with you, and shall be in you.* Eph. 2. 22. *In whom you also are builded together for an habitation of God through the Spirit.* Eph. 3. 17. *That Christ may dwell in your hearts by faith.*

But every man that comes into the world hath not Faith, 2 *Thess.* 3. 2. *For all men have not Faith;* none believe but such as are ordained to eternal life, *Acts* 13. 48. *And as many as were ordained to eternal life, believed.* None can come to (or believe on) Christ, but such as the Father draws, *John* 6. 44. *No man can come to me except the Father which sent me, draw him*; not hath every man that comes into the world, Christ dwelling in him, some are without him, *Eph.* 2. 12. *That at that time* (viz. when they were Gentiles in the flesh) *ye were without Christ in the world*: Some have him not, 1 John 5. 12. *He that hath not the Son, hath not life.* In a word, beleevers only have Christ dwelling in them, John 6. 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

Therefore Christ doth not enlighten every man that comes into the world with a saving Light.

No Answers given to weaken my Arguments.

To these last Arguments I remember not any thing brought by way of answer to weaken any one proof, but that which was their last and chiefest Refuge, was that Text John 1. 9. *That was the true Light which lighteth every man that comes into the world*, as if the bare urging, or rather wresting of this one Scripture, were sufficient to overthrow all that I had said; For, *is not he the true Light*, say they? *And is not he a saving Light? And doth*

not be lighten every man that comes into the world?

As I was replying to this Scripture, divers of them took liberty to pass many heavy censures upon me, which (before I speak to that Scripture) I shall here set down, that the Spirit by which they are acted, may better be discerned.

Their harsh censures wherewith the meeting was concluded.

Margaret Fell said, *Thou art a miserable Creature.*

James Brown with great fierceness, *Thou art an Enemy of God.*

Thomas Davenport said, (but very mildly) *Thou hast denyed Christ to day.*

Richard Cubham said, *Thou hast denyed the Lord that bought thee*; and would undertake to prove that I was one of those false Prophets mentioned 2 *Peter* 2. 1. And so the Meeting ended.

Since which time I have also met with many harsh censures and reproaches: The Gaoler told me *Margaret Fell* said I had spoken many blasphemies.

The fruit of that spirit by which this People are led.

George Fox said, *Thou art not a rationable man* (that was his own word.)

John Baley a youth in the Town, said, *The eternal Judgements of God will fall upon thee, and burn thee up as chaff; thou art worse than a Drunkard.*

James Park in my own Chamber said with great vehemency, *Thou art a lyar, and a Deceiver, and the Curse of God will be upon thee in thy Bed-Chamber, and Closet, and wherever thou goest, and thou suffers as an evil doer*: And afterwards sent me a Paper with his Name subscribed, wherein he hath these expressions;---John Wigans, *Thou full of subtilty, Thou enemy of the Light of Righteousness, Christ Jesus, wilt thou not cease to pervert the right way of God, the path of Life? Thou art from the Doore, thou art a Thief and a Robber, thou art a blind Guide; Thou Monster; Thou strange Birth of the Flesh; Thou conceiuest Chaffe, Thou brings forth Iniquity, and drinks it up; Thou foolish builder, and despiser of the Light, the true Light; thou art in the darkness of thy clouded understanding, contemning the Son of God, and setting at nought the love of God to the world; thou art a doing despite to the true Light, and the Spirit of Grace, accounting it an unholy thing; Thou art a blind Leader of the*

blind

blind in the ditch, keeping people in the fall; and in the ditch; wo unto thee, thou suffers as an evil doer.

Henry Wood in a Letter to *Evan Price*, calls me his Priest, with much more of this kind of Language (which I forbear to mention) have I been followed from day to day.

An Answer to their Censures.

My answer to these great swelling words of vanity, is, That I am taught not to strive, but to be gentle to all men, 2 *Tim.* 2. 24 and that I have otherwise learned Christ, than to render railing for railing, 1 *Pet.* 3. 9. Yet may I not say to them (as once Christ did to his Disciples) *Ye know not of what spirit ye are.* Are these the fruits of the Spirit of Christ? Let them shew if they can, where it is written, That he, or any acted by his Spirit, called men, even the worst of his Enemies, Monsters, or strange birth of the flesh; or where he ever spake an untruth, or falsly accused any; yet thus they deal with me; for besides that they are not able to prove me a Thief, a Robber, a Deceiver---It is utterly false that I am any mans Priest, or that I suffer as an evil doer; which thing nevertheless they positively assert; but I am moved with compassion towards them, and shall not further insist upon these things, for I pass not for mans day, my judgement is with the Lord in this matter, and I am also perswaded the Lord will in due time rebuke every evil Spirit, whereby some simple-hearted ones may (for a time) be ensnared and led captive by him at his will; onely here it may be necessary to enquire what in most probability may be the occasion of these high and peremptory censures.

Railing not to be rendered for railing.

Christ not their example.

Their lies and false accusations.

The chief occasion of their censure.

Surely I know no other, (nor do they declare any other) cause then this, *viz.* That my Assertion and Arguments brought from Scriptures to prove it, do strike at the very Corner-Stone of their building, which being removed, the whole superstructure must unavoidably fall to the ground.

What they call the *Light within.*

That which they boldly affirm with highest confidence in their words, and Printed Books, and which is their foundation, is, that the light which is in every man that comes into the world, is Christ, the Redeemer and Saviour, the Lord that bought them, the Eternal, and just one, the tryed precious corner Stone, which God hath laid in *Sion*, the Spirit, yea the true infallible Spirit that was in the Prophets, and Apostles, the door, the way, the truth and the life, in a word, the *vitae spiritualis*, the All that is

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to be known and believed; and this is their [πρῶτον ψεῦδος] first lie; now because I cannot call this the true Jesus (as indeed it is not) and worship an Idol, (as they do) therefore am I charged to be their Enemie, and Christs also, in the fore-mentioned censures, and in much more of the same kind. What is their first lye.

To the end therefore that the grand deceiver with his deceipts, yet hid under a disguise may be more easily detected, and that truth (being cleared from mistakes) may be better discerned, and that many simple hearts, who being yet ignorant of Satans devices, are captivated, and led away with the errors of the wicked into pernitious wayes, may be more effectually undeceived and reclaimed, I shall endeavour briefly and plainly to shew, Three reasons of the additional discourse of the *Light within*.

1. *What the light in every man is.*
2. *Of what use it is, and the utmost it can do.*
3. *What it cannot do* --- That if God peradventure may please to give unto any Repentance, to the acknowledging of the truth, they may be recovered out of the snare of the Devil, &c. 2 *Tim.* 2. 25, 26.

For the better understanding of that which is to be spoken of the light in man, it is necessary that these things following be premised. Five particulars premised.

1. That God is light, 1. *Jo.* 1. 5. *and dwels in the light which no man can approach unto*, 1 *Tim.* 6. 16. and is the fountain and originall of all light. And hence

2. That all light is of God, all light is Gods light, that is, it is his off-spring, he is the Author and efficient cause of it, and thence is called the Father of lights, *Jam.* 1. 17. And yet

3. That all light is not God, for there are created lights; light was the first distinct part of the whole creation, *Gen* 1. 13. *He made two great lights to rule the day and the night*; he made the Stars also, *Gen.* 1. 16. which are called Stars of light, *Psal.* 14. 8, 3. Now what God creates, forms or makes, that is not God.

4. As External, proper, sensible light is Gods creature, so also is

is internal light, intellectuall light, invisible light, both in Angels and men; the Angels, those ministring spirits, those flames of fire, those star-like sparkles of light, are Angels of light, 2 *Cor.* ii. 14. yet they are but derivative lights, lighted up by the Father of lights, and spirits, *Ja* 1. 17. *Heb*, 12. 9, created by him, by whom all things were made, *Col*, 1. 16. *For by him were all things created, that are in Heaven and that are in Earth, visible, and invisible, whether they be Thrones or Dominions, or Principallities, or Powers, &c.* So the spirit of man is a light in man, an invisible light, called the candle of the Lord, *Pro.* 20. 27. formed in man by the Lord, *Zach.* 12. 1. of which more will be said afterwards.

5. As all derivative lights which God hath made, are subordinate to himself, so are the inferior one to another; the light in man when he was at his best, was far inferior to the light of wisdome and knowledg in Angels, *Psal.* 8. 5. the light in Angels is far inferior to the light in the man Christ Jesus, as he is the anointed Saviour, and sustains the office of a Mediator; he, as such, is the Sun-light, far above all other lights, lighted up by the Father of lights, in him are hid all the treasures of wisdome and knowledge, *Col.* 2. 3.

These things being premised, I come to shew what the light in every man is.

The light that is in man may be considered either,

A twofold light within man

1. With respect to the will and affections; and so it is that inward peace, comfort, joy and gladness, which is opposed to the darkness of inward trouble, griefe and sorrow, and thus I find the Scripture frequently speaking of light and darkness, metaphorically, as *Psal.* 97. 11. *Light (that is joy) is sowne for the righteous, and gladness for the upright in heart. Isa.* 50. 10. *He that walks in darkness, and hath no light*, is one that hath no peace, no comfort, no consolation; when the Jewes were delivered from *Hamans* conspiracie, they had light, and gladness, joy, and honour, *Esth.* 8. 16. so *Job* 18. 5. *the light of the wicked* (that is their joy and comfort) *shall be put out*; the Church saith, *Micah* 7. 8. *When I sit in darkness, the Lord will be a light unto me*, that is, of joy and comfort.

What the light within is, as it respects the affections.

Or

Or seccondly, the light in every man may be considered, (and so it is spoken of in this question) with respect to the intellectual powers, the mind and understanding; and thus it is, the spirit of every man which is in him, the Father of lights and spirits, doth form a spirit in every man, *Zach.* 12. 1. *Who formeth the spirit of man in him*, or as it is *Gen.* 2. 7. *The Lord breathed into man the breath of life*, and man became a living soul, agreeable to that of the Apostle, 1 *Cor.* 15. 45. *The first man Adam was made a living soul*; so that without this spirit, he could not be a man; now this spirit in every man is the light in every man, according to the testimony of that Scripture, *Prov.* 20. 27. *The spirit of a man is the candle of the Lord*, that is, a candle which the Lord hath set up in him to see by, whereof he is the Author and efficient cause.

What the Light in every man is as it respecteth the understanding.

Mark Reader, this spirit or light in every man, is not the Lord, but a candle lighted up by the Lord; this interual light, in the little world man, is no more the Lord, then the external lights in the firmament are the Lord; nay, it is so farr from being the Lord, the Sun light, that it is lesser, and inferior to the light in other creatures, namely the Angels, as was hinted before, their light of wisdome, reason, and understanding doth farr exceed mans, as the wise womans words to the King do import, 2 *Sam.* 14. 20. and my Lord is wise, according to the wisdom of an Angel of God, to know all things that are in the earth; and so do those words, *Rev.* 4. 8. they are full of eyes within; moreover as this light in every man, is inferior to other lights, so it is limited and bounded as to the use, and excercise of it, and cannot extend it self beyond its bounds, as will appear by that which followes.

The Spirit, or light in every man is not the Lord.

The light in every man is inferior to the light of Angels.

Again, this spirit of a man, or light in every man, is the reason, and the understanding of a man, which in the state of mans created integritie, was an ascendant light, shining with pure Beams of light, whereby he was adapted to know his God that made him, and the end why he made him, and how to answer that end, that is, to know him as God, and glorifie him as God, by yielding just, and perfect obedience unto him; this was the end of Gods making man, that he should serve him, as *David* argues, *Psal.* 95. 6. *Oh come let us worship, and bow down, let us kneel before the Lord our maker, for he is our God &c.*

Vis ratiocinativa cognoscitiva facultas intelligendi.

What the Light in Adam before the fall could do.

And *Psal.* 100. 3. *Know ye the Lord he is God, it is he that made us, and not we our selves*, and the end of Gods making us

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expreſt ver. 2. *Serve ye the Lord &c.*

Of this light we may underſtand Chriſt to ſpeak, *Math.* 6. 23. *If therefore the light that is in thee, be darkneſs, how great is that darkneſs?* that is, if thy intellectual eye be blind, how great is thy blindneſs.

There is a Law written in every mans heart

Together with this light ſet up in man, which ſhewed him his Creator, and that he was to be ſerved, and how he was to be ſerved, it was neceſſary that Law ſhould be implanted, and written in his heart, (which Law is called light, *Prov.* 6. 23.) whereby the will and mind of his Creator, was impreſt upon him, and made known unto him, ſo that by the Spirit, or light ſet up in him, he could reflect upon this Law, as a rule to every motion, and operation, and underſtand the reaſon, and reaſonableneſs of it; yet here by the way it is to be obſerved, that this Law is not God, God is the Law-giver, or the Law-writer, whether in the fleſhly Tables of the heart, or in Tables of Stone; but the Law giver, or the Law writer, is not the Law, nor *è Contra &c.*

This Law is not God. Proved.

The Law was written in the natural mans heart, to be a Rule, according to which he was to obey and worſhip his God, therefore it is not to be called God, and worſhiped as God; its true that the Law, (as alſo the light) as it is in God the fountain of Wiſdom and Juſticc, is God; but the Law exhibited, and in a manner ineffable, and beyond expreſſion impreſt upon, and formed in the heart of man, is not God, as the thing formed, is not the former of the thing. Now God ſaith of himſelf, *Iſa.* 45. 7. *I form the Light, &c.* even as it is ſaid of him, *Zach.* 12. 1. *Who formeth the ſpirit of man within him.* And *Gen.* 2. 7. *And the Lord God formed man*; the Hebrew Root יָצַר *formavit*, is the ſame in all the three places, importing, that the things formed are not God that formed them; the like may be gathered from other words, which ſignifie to create or make*; the Law of God written in mans heart, is begotten of God, proceeds from him, is his off-ſpring, as all lights whatſoever are from him, and lead to him, and thence it is that he is called the Father of Lights, *Jam.* 1. 17. but it is not the Father of Lights who is an infinite and incomprehenſible Fountain of perfection and glory, but a borrowed ray or beam of Divine Glory, confined to its Orb, and limited to its uſes (as all other lights are) beyond which it cannot go. And thus the Scripture ſeems frequently to diſtinguiſh between God and his Law, as *Pſal.* 1. 2. *But his delight is in the Law of the Lord.* Pſal. 37. 31.

* Though the Hebrew words יָצַר בָּרָא עָשָׂה *creavit, formavit, fecit*, may have a different ſignification, as appears in *Iſa.* 43. 7. in which verſe they are all uſed: yet this may be gathered from them all, that the thing created, formed or made, is not the Creator, *&c.*

37. 31. *The Law of God is in his heart.* And Psal. 40. 8. *Thy Law is in my heart.* 2 Chron. 12. 1. it's said of *Rehoboam, He forsook the Law of the Lord.* In all which places there is a clear distinction between the Law or Rule given to man, and the Author of it; from all which it is evident, that the Law written in mans heart, is not God.

And thus have we an account of the fullest light that was in man before his fall.

The sum whereof is this; He had the light of a clear understanding to know his Creator, and his whole will contained in that Law which was written in his heart, and the Light of Reason to see how just and equitable it was to yeeld perfect obedience to his will; and thus he could look his God in the face, and come into his presence with delight, and serve him with gladness. A summary account of the Light in man before the fall

But all the Light that man had in his Created integrity, whether set up in his Spirit, or in the Law implanted in him, was not sufficient to manifest or make known unto him a Redeemer; for as in that state he had no need of a Redeemer, so his Light had neither commission nor power to make one known to him; even as it was with the Angels which never fell, they having no need of redemption, (notwithstanding all their light) had never known the Redeemer, but by means of the Church which stands in need of him, Eph. 3. 10. *To the intent, that now unto the Principalities and Powers in heavenly places, might be known by the Church the manifold wisdom of God*; so 1 Pet. 1. 12. *Which things the Angels desire to look into.* And as their Light, so the Light which *Adam* had before his fall, was so limited and bounded, that it could not extend it self then (nor now, if any had as great a measure as he had) further then to shew how man being perfectly obedient to the whole will of his Creator, might live for ever in the happy fruition of him, as such. The Light in man before the fall could not manifest a Redeemer,

Since the fall of man, this Candle of the Lord in him (that is, his Reason and Understanding) is become exceeding dim in comparison of what it was before, as the Scripture testifies, Eph. 4. 18. *Having the understanding darkened, being alienated from the Life of God through the ignorance that is in them, because of the blindness of their heart*; In the fall the Devil got into this Candle, the mind of man, whereof he hath ever since kept possession, and will The Light in man since the fall, not such as it was before the fall.

keep it still, except a stronger than he cast him out; he is the Spirit that works in the children of disobedience, aud so blinds their minds, and darkens their eyes, that they cannot look up to God, or discern the things that concern his glory and their own happiness; but their Candle doth mostly give light downward, to things below, Eph. 2. 2. *Wherein in time past ye walked according to the course of this world, acccording to the Prince of the Power of the Air, the spirit that now worketh in the children of disobedience.* 2 Cor. 4. 4. *In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.* Insomuch that it may be said of every man in the fall, how wise soever he may conceit himself to be, That he is a vain, empty man, born like a wild Asses Colt, *Job* 11. 12. and that he is in respect of man in his Innocency, but a beast; in regard of his ignorance, man that was made like unto God, hath made himself by his fall, like unto a beast, according to that of *Solomon*, Eccles. 3. 18. *I said in my heart concerning the estate of the sons of men, That God might manifest them, and that they might see that they themselves are beasts.* Yet is not this Light wholly extinct, for then he could not exist, but would cease to be a man; where there is no spirit of a man, there is no man.

The Light and Law remaining in fallen man, is sufficient to render God righteous when he judgeth the disobedient

So likewise the Law written in mans heart, which at first was plainly to be read, is not so oblitterated, but that there is sufficient left to render God righteous in his proceedings against men, who do hold that measure of the knowledge of God (which is left in them) in unrighteousness, and to leave them inexcusable before him in the day of the revelation of the righteous Judgement of God, *Rom.* 2. 5, 6. I say, there is so much of the Eternal Power and God-head manifested and made known to men by the things that are made, that such as like not to retain God in their knowledge, nor to glorifie him so far as they do know him, shall be left without excuse in the day when God shall render to every man according to his deeds, according to *Rom.* 1. 18, 19, 20, 21. *For the wrath of God is revealed from heaven against all ungodliness & unrighteousness of men, who hold the truth in unrighteousness, because that which may be known of God is manifest in them* (or to them) *for God hath shewed it unto them; for the invisible things of him from the Creation of the world, are clearly seen, being understood*

by

by the things that are made, even his Eternal Power and Godhead: so that they are without excuse: Because that when they knew God, they glorified him not as God, &c.

Inasmuch therefore as there is a Light remaining in every man since the fall, though far inferiour to that which was in man in his innocency, I shall endeavour in the next place further to declare these two things:

1. What this remaining Light can do, or what the utmost uses of it are. And
2. What it cannot do.

There is a fourfold use of the Light that is in every man since the fall. A fourfold use of the Light in every man.

1. To make manifest.
2. To direct.
3. To convince.
4. To feel after God.

First, This Light (as the Scripture testifies) searcheth all the inward parts of the belly, Prov. 20. 27. *The Spirit of a man is the Candle of the Lord, searching all the inward parts of the Belly*: That is, Whatsoever is most secret in our minds; for as in the Belly natural conceptions are wrought and shaped; so in the Mind Moral Conceptions of good or evil, are wrought and shaped. To this also agrees the saying of the Apostle, (1*Cor.* 2. 11.) *What man knoweth the things of a man, save the spirit of a man which is in him*? That is, No other man knows what his own thoughts are, or what they are working, but his own understanding. This Spirit of a man sees all the inward motions and outward actions of a man, with a direct act of the understanding, which is called Science; and this simply considered, makes not any thing that is discovered, good or evil: And this is the first use of the Light that is in every man, *viz.* To make manifest the things of a man to himself. 1. To make manifest.

Secondly, This Light in every man is useful for direction in a double respect: 2. To direct.

1. As

1. As it looks upon the Law written in his heart, it presents unto him the principles of Justice, Righteousness, Equity, Soberness, and other Moral Vertues, and shews him what is right to be done, according to that of the Apostle, *Rom.* 2. 14. *For when the Gentiles* (that is, unconverted Gentiles) *which have not the Law, do by nature the things contained in the Law, these having not the Law* (that is, formally published and preached unto them) *are a Law unto themselves:* Which shew the work of the Law written in their hearts, their Conciences also bearing witness, *&c.*

2. As it looks upon the works of the Creation, which are seen, such clear beams of the God-head may be understood by the things that are made, as might direct and induce man to glorifie God as God; which the same Apostle, *Rom.* 1. 18, 19. makes the ground of the Righteousnesse of God in that dreadful Revelation of his Wrath against all ungodlinesse and unrighteousnesse of men, (who ever they be) who hold the Truth in unrighteousnesse; Because that which may be known of God, is manifest in them, (or to them.) But how or where hath God manifested this to them? The Apostle answers in the next words, Verse 20. *For the invisible things of him from the Creation of the world, are clearly seen, being understood by the things that are made, even his Eternal Power and God-head, so that they are without excuse.* So that, though every man have not a Light in him that is able to save him, (as will be further cleared hereafter,) yet he hath so much as will make him guilty, and leave him without excuse.

3. To convince. Thirdly the light in every man is useful for conviction, for though (as was said before) when it looks upon the things of a man with a direct act, it makes nothing good, or evil, yet when it should reflects upon the Law within, which ~~shall be~~ the Rule of every motion, and operation, and compares the Action done, with that Law, the goodness, or evilness of it is discovered, according as it bears conformitie, or non-conformitie thereunto; and now Science, or a bare knowing of an Action done, is become Conscience; for this reflex Act of the soul is called Conscience; that is, a knowing, together with something else, as when the understanding considers what is done, in conjunction with a Law, accor-

What Conscience is.

according to which it ought to be done; thus the Spirit of a man, which is the Candle of the Lord, doth manifest the deed done, and the Law discovers the quallitie of the Action, according to that of the Apostle, *Rom.* 3. 20. *By the Law is the knowledg of sin*; were there not a Law, there would be no Transgression, and were not the Law looked upon, and the Action compared with it, there would be no such thing as Conscience; but when deeds are laid before the Law, as a Glasse shews not only the face, but the spots that are in it, so it will give a true report of their regularitie, or irregularitie, of their goodness, or badness; and suitable thereto will its Sentence be, and Answerable to the Sentence the Law pronounceth, will be the excusations or accusations of the person, according to *Rom.* 2. 15. *Which shew the work of the Law written in their hearts, their Consciences also bearing witness, and their thoughts mean while excusing, or accusing one another.*

The knowledg of sin is by the Law.

Hence I say it comes to passe, that when a man, a meer natural man, refuseth to follow this light of direction, in doing what is right, he is convinced in himself that he is guiltie, his Conscience troubleth him, and judgeth him, and is a Witnesse for the Lord that he is righteous when he judgeth, according to that saying of the Apostle, *Rom.* 3. 19. *Now we know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world may become guiltie before God*, or be subject to the judgment of God, not having a word to object, why Sentence should not be executed, because they have Transgressed.

What is the Lords Witness in all men.

This light was that which manifested to *Adam* his Transgression, convinced him of his guilt, tormented him with fear, and made him hide himself from the presence of the Lord, *Gen.* 3. 10. *I heard thy voice in the Garden, and was afraid, because I was naked, and I hid my self*; and as it was then, so it hath been ever since, and will be still, that if any man transgresse that Rule, and Law that is written in the heart of every natural man, there is a light set up in his conscience which will accuse him, be a witness against him, torment him, and condemn him, according to that testimonie before mentioned, *Rom.* 2. 15. and 1 *Joh.* 3 20. this manifested to *Judas* his sin, and caused him to bring again the money, and confess he had sinned.

What it was that manifested to *Adam* and *Judas* their transgression.

And more then this is not needful by way of Answer to *H. W.*

or

or any other person, demanding where that witness is that doth condemn, and what that was which caused *Judas* to bring again the money, and to confess that he had sinned, in that he had betrayed the innocent blood.

4. To feel after God as Creator.

Fourthly, there is yet a further use of this light, common to all men, it doth not only make manifest, direct and convince, but is able also to know much of God as a Creator, and Law giver, at least his eternal power and Godhead, by the works of the Creation which are seen; *Rom.* 1. 19, 20. and to feel, and seek after him, as such, *Acts* 17. 27, 28. *That they should seek the Lord if happily they might feel after him, and find him, though he be not farr from every one of us, for in him we live move, and have our being &c.*

Thus for the light in all men, or common to all men good and bad, believers and Infidels, may go & serve for the fore mentioned excellent uses, even since by trasgression man fell from his created integritie, the sum whereof is briefly this.

The sum of that which the Light In every man since the fal can do.

Every man hath a light springing up with him in his natural birth, whereby he is enbabled to see himself quite thorow, and to know all his own inward motions, and outward actions, and to look upon things that are made without, and upon a Law of works within, written in his heart, and thereby we know something of his Creator, and of his own dutie, what is right to be done, and not only so, but by reflecting upon that Law, he may see the regularitie, or inregularitie of his own actions, and according to their conformitie or non-conformitie thereto, may have peace, (a legal peace) or trouble in his conscience, and this it may do where Christ as the *way*, the *truth*, and the *life*, is not so much heard of, thus it was with *Adam*, the light, and Law within him first convinceth him of sin; troubles, and torments him so, that he runs to hide himself from the presence of God, *Gen.* 3. 10. *I was afraid, and hid my self*, before the promise of grace was held forth in the seed of the woman, *ver.* 15.

The Light In every man is a great, an excellent and necessary Light.

And thus having declared how much is to be acknowleged concerning the light within common to all men, whereby it evidently appears to be a great, an excellent, and in many respects a very necessarie light; I proceed to speak of the seccond branch namely,

What

What the remaining Light in every man cannot do.

2. What it cannot do since the fall.

But first by the way it ought to be remembred, that the light whereof we speak, (whether we respect the Candle-Light of mans spirit, or the Light of the Law written in his heart) is a natural Light, that is a Light that is in the nature of all men; for though it be true, that if this Light be considered abstractly, and apart, or with respect to its Author, and efficient cause, the Father of Lights and Spirits, it is Spiritual, in which sence not only the Law as the Apostle speaks, *Rom.* 7. 14. but all Light whatsoever may be called Spiritual; yet when this Light is considered as united to its subject, and by the Law of Creation, according to the good pleasure of the Creator, put into the nature of man, for the enabling him as a man to perform that obedience which God requires of him, for his own glory, thus it is a natural Light, or a Light flowing from the principles of nature, without which (as was said before) there could not be a man; so that as there is a natural man, (1 *Cor.* 2.14.) a natural mind, a natural understanding, a natural conscience, so is there a natural Light in man.

It is a natural light.

Per se, or *sensu divisa*.

subjective, or *sensu Composito*.

This is evident from the Apostles words *Rom.* 2. 14. *For when the Gentiles* (that is unconverted Gentiles) *which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law to themselves.* Mark here, they do the things contained in the Law, but how? the Apostle answers, (φύσει) by nature, that is, by the Light of nature, or by natural internal Light, there being no other inward guide, but Light; so when the Apostle saith, 1 *Cor.* 11. 14. *Doth not nature it self teach? &c.* It must be understood of inward Light, which is natural; and it remains, that I shew what this Light cannot do.

Notwithstanding this Light of nature, remaining in man since the fall, be an excellent Light, and very useful, as hath been said, yet in several respects it is so deficient, and useless, even in those things that concern his everlasting happiness, that unless the help of a greater Light be given in for his relieve, he will perish everlastingly.

In what respects the light in every man is insufficient.

1. It cannot bring any man to life

For first, it is utterly unable to bring any man to life that doth most exactly obey, and follow [illegible] in a natural [illegible] man's heart, was ordained to life, that is, to be a Rule, which if man had obeyed, he should have had life as a just and equal reward of his obedience, according to that of the Apostle, *Rom.* 7.10. *The Commandment which was ordained to life, &c.* and *Rom.* 4.4. *Now to him that worketh, is the reward not reckoned of Grace, but of debt.* And this was the tenor of the Law, *Do, and live*, as the Scripture testifies, *Rom.* 10.5. *For Moses describeth the righteousnesse which is of the Law, that the man which doth those things, shall live by them*: But when sin entred into the world by *Adam*, and death by sin, and so passed upon all men, for that all have sinned in him, according to Rom. 5.12. *Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men*, [ἐφ' ᾧ πάντες ἥμαρτον] in whom all have sinned.

The tenor of the Law of Works.

Now I say, *Adam* is driven out of Paradice, and a flaming sword that turns every way, guards the way of the Tree of Life, that neither he, nor any of his posterity (over whom the death reigned, though they had not sinned after the similitude of *Adams* transgression, *Rom.* 5.14.) could enter into the Life by the Gate of doing or working, as the Apostle teacheth *Rom.* 3.20 *Therefore by the deeds of the Law there shall no flesh be justified in his sight*; for now all being under sin, *Rom.* 3.9. and subject to the judgement of God, *Rom.* 3.19. the Law can only make known the transgression to the sinner, *Rom.* 3.20. for by the Law is the knowledge of sin, but cannot offer the least help, grace, mercy, compassion or life, it wounds him, and leaves him, but pours in neither oyle nor wine, that's the work of Jesus Christ the good *Samaritan*, by whom comes grace and truth, *John* 1.17. it knows nothing but pure Justice, can speak nothing but wrath and the curse to the offender, according to that Rom. 4.15. *Because the Law worketh wrath*; & Gal. 3.10. *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.* Nay, though *Adam* after the first transgression had turned, or any of his posterity should turn to the Candle-light of their own spirit within them, and by the help thereof to the Light of the Law written in their hearts, and should most exactly obey it as their Rule, and never offend it more, which neyertheleses since the fall it is impossible

ble for any man to do; yet so weak is the Law, that it could not give them life, as the holy Spirit testifieth, Gal. 3. 21. *If there had been a Law given which could have given life, verily righteousness should have been by the Law.* And Gal. 2. 21. *If righteousness come by the Law, then is Christ dead in vain.* Play, such is the weakness of the Law, that it cannot give life, not in respect of it self, (for it is holy, just and good, *Rom.* 7. 12. and able to give life to the doers of it) but in respect of its subjects, who through the weakness of the flesh, cannot fulfil it, Rom. 8. 3. *For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.*

Secondly, As the Light of which we speak, cannot give, nor lead to life, so it knows not, nor can make any discovery of the Redeemer, who only can give life; it is not acquainted with the precious Gospel-Mysterie hid in God, it knows nothing of the good pleasure and purpose of Grace in God to restore fain man to life and communion with himself by Jesus Christ.

2. It cannot discover the Redeemer, it knows nothing of the Gospel Mystery.

For the clearing whereof, let it be observed, That the Scripture doth abundantly testifie,

1. That God purposed in himself from Eternity to restore man to life by Jesus Christ, and no other way (who therefore is most rightly callled the repairer of the breach, the restorer of paths to dwell in, *Isa.* 58. 12. and the restorer of life, *Ruth* 4. 15.) And

Which is cleared in several particulars.

2. That Christ only can give a new life, and 3. That he only is the way to the Father, as may be seen in these few instances, Eph. 1. 4. *According as he hath chosen us in him before the foundation of the world--5. Having predestinated us unto the Adoption of Children by Jesus Christ unto himself, according to the good pleasure of his will.* Chap. 3. 11. *According to the Eternal Purpose which he purposed in Christ Jesus our Lord.* That Christ only can give life, see 1 Cor. 15. 45. *And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.* John 10. 20. *I am come, that they might have life, and that they might have it more abundantly.* Ver. 28. *I give unto them Eternal life.* John 6. 57. *He that eateth me, even he shall live by me.* 1 Jo. 5. 12. *He that hath the Son, hath life, &c.* And he also is the new and living way to the Father, Heb. 10. 19, 20. *Having therefore*

 Brethren,

Brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh. None knows the Father but the Son, and he to whomsoever he Son will reveal him, Matth. 11. 27. Nor can any come to the Father, but through this new and living way. There is no other entrance into the Paradise of God, and to the Tree of Life, but onely by Jesus Christ, *Rev.* 2. 7. And therefore such Teachers as (excluding the Mediator) do affirm, That as *Adam* fell from God by departing from the Light within him, even so is he recovered and restored by returning and yeelding obedience to that Light within; do lead people from Christ Jesus the true way, to the Law; that old deadly Gate, through which it is impossible for any of the sons of *Adam* to enter and live. They that would lead men unto God by a perfection of obedience in themselves, and not by faith in a crucified Christ, as the only way into the holiest, instead of bringing them into Heaven, to life and peace with God, do shut up the Kingdom against them: No man by the endeavours of the highest perfection of Reason, or natural speculations of the Divinity, will ever find accesse to God upon a Mercy-seat, until he come to acknowledge the flesh or dead body of Christ to be the only way consecrated and prepared for him, *Heb.* 10. 29, 30.

2. That the Light that is in every man knows not this mysterie of Christ, nor is able to make any discovery of it, as is evident from *Eph.* 3. 9. where the holy Spirit testifies, That it hath been hid in God from the beginning of the World: *And to make all men see what is the fellowship of the Mysterie which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto Principalities and Powers in heavenly places, might be known by the Church the manifold wisdom of God.*

Mark here, it was hid from the beginning of the World; so that neither all the Light in *Adam* in his innocency, nor in the holy Angels, knew it, how much less could the Candle-light of mans Spirit since the fall, by any force remaining in it, enter into this great secret? Doth not Christ himself tell us plainly, That these things are hid from the wise? Matth. 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, because*

cause thou hast hid these things from the wise and the prudent, and hast revealed them unto babes. And doth not *Paul* say when he preached the Gospel, That he spake the wisdom of God in a Mysterie, which none of the Princes of this World knew, 1 Cor. 2. 7, 8. *But we speak the Wisdom of God in a Mysterie, even the hidden Mysterie which God ordained before the world to our glory, which none of the Princes of this world knew; for had they known it, they would not have crucified the Lord of Glory?* And doth not the same *Paul*, who was a learned man, brought up at the feet of *Gamaliel*, and instructed according to the perfect manner of the Law, *Acts* 22. 3. And as touching the righteousnesse thereof, blameless, *Phil.* 3 6. plainly declare, That before his Conversion (notwithstanding all his Light and Learning, and all his care to follow that Light to the utmost, for he had lived in all good Conscience before God until that day, *Acts* 23. 1.) he was ignorant of these things, and utterly unable with all his natural and acquired parts, to come to the knowledge of them: Why else (if it was not so) did he so violently persecute the Saints, as appears at large in *Acts* 8. 3. & 9. 1. and 22. 5, 9, 19, 20 --- and 26. 10, 11. And how else could he think with himself, That he ought to do many things contrary to the Name of Jesus of *Nazareth*, *Acts* 26. 9. And kick against the pricks, and persecute the Lord Jesus, ver. 14, 15. But that the Light within (which he was faithful to) was unable to make known unto him the true Jesus, and that it was so, he himself doth yet further declare in those words, *Who art thou Lord?* *Acts* 26. 15. and in 1 *Tim.* 1. 13. where he confesseth he had been a blasphemer, a persecutor, and injurious, yet had obtained mercy, because he did it ignorantly in unbelief.

Thirdly, As the Light in every man knows not the Redeemer, who according to Gods Eternal Purpose, is the Author of Eternal Salvation to all them that obey him, *Heb.* 5. 9. So it is altogether unable to discover the way and means whereby the Redeemer, and with him life and happiness is to be received and enjoyed; that is, it knows nothing of the Law of Faith mentioned by the *Apostle*, *Rom.* 3. 27. The tenor whereof is this, That whosoever believeth in Jesus Christ, shall not perish, but have everlasting life, according to *John* 3 15, 16. *For God so loved*

3. It knows not the law of faith.

The tenor of the Law of Faith.

loved the world, that he gave his onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. The knowledge of this Law sprung not up with mankind in nature, it was not written in the heart of natural man as a thing just and equal. *Adam*'s Light onely shewed him what was just to be done, and when he had sinned, convinced him, and passed sentence upon him, and there left him in his misery, not affording any direction or help for his recovery, which made him fear, and hide himself, *Gen.* 3. 10.

Then was the great fountain of free Grace opened, and by the occasion of the transgression and misery of man, this Law of Faith was added, and founded upon Christ in that Gracious Promise, *Gen.* 3. 15. *The seed of the woman shall break the head of the Serpent*; this Law is not natural, but supernatural, not springing up together with man, as that of works, but added to shew the exceeding riches of the Grace of God in his kindness to poor sinners through Jesus Christ, *Eph.* 2. 7. which is as farr above the reach of a natural man to know, as the Heavens are above the Earth, yea as the thoughts of God are above the thoughts of man, *Though vain man would be wise, yet he is born like a wild Asses Colt, Job* 11. 12. Its above the reach of his reason, to conceive how Faith in a crucified Christ, should be the way to save a sinner; and hence it is, that the preaching of a Christ crucified, for the obedience of Faith, is to the *Greekes* foolishness, 1 *Cor.* 1. 23. he is not able by all his Candle-light, to discover this misterie of the bidden wisdom of God, according to that divine Testimonie, 1 *Cor.* 2. 9, 14. *Eye hath not seen, nor Eare heard, neither have entred into the heart of man, the things which God hath prepared for them that love him; but the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are Spiritually discerned*; the truth hereof will yet further appear, by considering that Querie, *Acts* 2. 37. *Men and brethren, what shall we do*? and that of the Gaoler, *Acts* 16. 30. *Sirs, what must I do to be saved*? which do clearly argue, that these men now prick in their hearts, and wounded in their consciences, had no sufficient Light, nor understanding, to direct themselves to a remedie, and therefore they ask, What shall we do.

The law of Faith is not natural but supernatural.

And

And as this Light cannot discover the Law of Faith, so it cannot convince any man, that his not believing in Christ is a sin; this is the proper work of the Spirit, the Comforter, as the Scripture testifies, *John* 16. 7, 8, 9. *Nevertheless I tell you the truth, it is expedient that I go away, for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you, and when he is come, he will reprove (or convince) the world of sin, and of righteousness, and of judgment; of sin, because they believe not in me, &c.*

4. It cannot convince a man that his not believing in Christ is a sin.

In as much then as it is clearly manifest, that the natural man with all his Light, is unable to reach these great misteries, this gives occasion to speak somewhat briefly of that light which can reveal and make them manifest, which will be found to be a Light, as far exceeding the Light of the natural man in glory, as the ministration of the Gospell exceeds the ministration of the Law in glory: 2 *Cor.* 3. 11. *For if that which is done away be glorious, how much more that which remaineth is glorious?* as the things discovered, to wit, the glorious Gospell of Christ, the knowledg of the glory (that is the goodness and mercy) of God in the Face of Jesus Christ, 2 *Cor.* 4. 6. are more glorious, so is the Light discovering them, hence it is called the marvellous Light of God, 1 *Pet.* 2. 9. and it is no other then the Light of Christ Jesus as Mediator between God and man, 1 *Tim.* 2. 5. which doth irradiate the soul of man with the knowledg of these great misteries, agreeable to that of the Psalmist, *Psal.* 36. 9. *In thy Light we shall see Light:* He is given to be a Light of the Gentiles, *Acts* 13. 47. He only being in the Bosome of the Father, can reveal him, according as himself doth witness, *Math.* 11. 27. *Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him*, Joh. 1. 18. *No man hath seen God at any time, the only begotten Son which is in the Bosome of the Father, he hath declared Him.*

What light it is that can discover these great Mysteries.

It is the light of Christ Jesus as Mediator, which irradiates the soul with the knowledge of Gospel Mysteries.

The invisible, and inaccessable God coming down in the man Christ Jesus, which is the great misterie of godliness, God manifest in the flesh, 1 *Tim.* 3. 16. makes all the glory of his goodness and mercy to appear in the Face of Jesus Christ: as he said to *Moses*, *Exo.* 33. 19. *I will make all my goodness to pass before thee*; hence he is said to be the brightness of his glory, *Heb.* 1. 3. now as Christ is the shining forth of the Fathers glory, so it is he only, that

that shines into the hearts of all that believe on him, the Light of the knowledge of the glory of God; as in the first creation God made all things by the word, so in the new creation, or new creature all things wrought by the Word made flesh, who is the onely Mediator between God and man, 1 *Tim.* 2. 5. and the great Agent by which Christ workes, is his Holy Spirit, that Spirit which the world never saw, nor can receive, *Joh.* 14 17. By this Spirit sent forth he doth reveal the misterious things of the Gospel, even the hidden wisdom of God concerning Christ and the new creature, which was not written in the heart of man, nor could be known by the wisdom of this world, as it is evident in 1 *Cor.* 2. 9,10,11,12. *Eye hath not seen, nor Ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea the deep things of God, even so the things of God knoweth no man but the Spirit of God; now we have received not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God*; thus the same Apostle saith, that his knowledg in the misterie of Christ was revealed unto him by the Spirit, *Eph.* 3. 4, 5. Christ doth no other way inlighten the eye of the understanding but by his Spirit: *Eph.* 1. 17. *That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of wisdom and revelation in the knowledg of him, the eyes of your understanding being inlightned, &c.*

The great Agent by which Christ works, is his Spirit.

This is that Spirit that teacheth all things, *John.* 14. 26. that guides into all truth, *Joh.* 16. 13.

None partakers of this Light, but new Creatures.

And because none but new creatures can receive this new Light, according to *Joh* 3. 3. *Except a man be born again, he cannot see the kingdom of God*, therefore this Light is to all that have it, the Light of life, *Joh.* 8. 12. *He that followeth me, shall not walk in darkness, but shall have the Light of life*; the same Spirit that inlightens, doth regenerate and renew, *Tit.* 3. 5. *According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost*, and so not every man that comes into the world, but he that is born of the Spirit, *Joh.* 3. 5. and made a new creature, 2 *Cor.* 5. 17. (according to that Gospel-promise, *Ezek.* 36.26 *A new heart will I give you, and a new spirit will I put within you*) is inlightned with the marvellous Light of Christ.

By this Spirit also doth he write this new Law of Faith in their hearts, called *the Law of the Spirit of Life which is in Christ Jesus*, *Rom.* 8. 2. according to that of the Apostle, *Heb.* 8. 10, *I will put my Laws in their minds, and write them in their hearts:* where he speaks not of the Law of works, which is writ in the Natural mans heart, but of the Law of the new Covenant, which the Apostle is there treating of, and which God would put into their hearts, who were in Covenant with him, and whose sins and iniquities he will remember no more. Neither doth he onely give a new life, a new light, a renewed spirit, and write his Laws in their hearts by his Spirit; but (that he may cause them to walk in his ways, *Ezek.* 26. 27. and that they may have help in themselves, *Job* 6. 13.) he gives the Spirit himself to dwell in their hearts, as the same Scripture (*Ezek.* 26 27) testifies: *And I will put my Spirit within you.* So *Gal.* 4. 6. *And because you are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father:* and so they become one spirit with the Lord, 1 *Cor.* 6. 17. *He that is joyned to the Lord is one spirit.* And this is that witness that every believer hath in himself, 1 *Joh.* 5. 10. *He that believeth on the Son of God, hath the witness in himself*; a witness that he is the childe of God, *Rom* 8. 16. *The Spirit itself beareth witness with our spirits; that we are the children of God.* And while he looks at, and believes on a Christ without him, as having done all in his own person for him, according to *Rom.* 4. 25. *Who was delivered for our offences, and raised again for our justification.* Rom. 8. 3. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinfull flesh, and for sin condemned sin in the flesh.* Heb. 9. 26. *And now in the end of the world hath he appeared to put away sin by the sacrifice of himself.* And Heb. 10. 12. *But this man after he had once offered sacrifice for sins for ever, sate down on the right hand of God.* He also knowes and hath a witness in himself, that Christ dwels in his heart, *Eph.* 3. 17. and lives in him, as *Paul* witnessed, *Gal.* 2. 20. *Nevertheless I live, yet not I, but Christ liveth in me.* And he is the habitation of God through the Spirit, *Eph.* 2. 27. *In whom ye are builded for an habitation of God through the Spirit.* 1 Joh. 3. 24. *We know that he abideth in us by the Spirit which he hath given us.*

The law of faith is writ ten in the he of a new cre ture.

The Spirit himself dwe in the heart a newcreatu

The Spirit is that witness that every b liever hath i himself.

From that which hath bin said, it doth plainly appear, that the mistake of this people is very grosse, who call the light in every man Christ, and worship it as the Redeemer, and the Lord that bought them; whereas indeed (as hath been cleared) this light in every man is but the spirit of a man; and the law written in his heart, from the

What the great mistak of this people is.

terrour and condemnation whereof the Lord Jesus came to deliver.

worship the ht in every n as the deemer, is worship an ol.

It also appears, that to worship this light as the Redeemer, is to worship an imaginarie and fictitious Christ, and indeed an Idol, and in effect to deny the person of the true Jesus, who is *Emmanuel*, God and man in union, who in his own person without us, not in ours, hath by one offering, once for ever, wrought eternal redemption for us, *Heb.* 9. 12. *By his own blood, he entred in once into the holy place, having obtained eternall Redemption for us*; and is the alone object of Faith: yea, hence it will follow, that whosoever affirmeth (as this people doe) that the light in every man is Christ, is a deceiver, and an Antichrist, such as the Apostle speaks of, 2 Joh. 7. *For many deceivers are entred into the World, who confess not that Jesus Christ is come into the flesh. This is a deceiver and an Antichrist*, whom the Saints are forbidden to receive into their house, or to bid them God speed, Verse 10. *Receive him not into your house, neither bid him God speed.*

rist is the ject of faith.

ho is a deiver and an tichrist.

But of these and other usefull Inferences, more fully after the answering of an Objection or two, wherein all their seeming strength lies, and whereon their greatest confidence is built.

n Objection om *Joh.* 1. 9. swered.

Against that which I have said, there is nothing more frequently urged then that one Scripture, *Joh.* 1. 9. *That was the true light which lighteth every man that cometh into the world.* This Scripture they account to be an invincible proof of their fundamentall Assertion; which in their words and writings is thus held forth: this light is Christ, God, the Lord God, and the Lamb, the object of faith; and this true light which is Christ, lightens not some, but every man coming into the world; And therefore it must needs be saving. And that this light can be meant of no other then of Christ, they further alledge *Joh.* 8. 12, 35, 36. where it is plainly expreſt, that Christ is the light of the world.

Because I observe that that subtil Adversary *Satan* doth get the greatest advantage against many weak and unstable souls, through their misunderstanding and wresting of these Scriptures, in the mean while being ignorant of his devices; I shall indeavour, according to my measure, to declare the minde of Christ in them: that if it be the will of the Lord, such as are taken captive by him, may escape out of his snares.

When it is said, that *that was the true light which lighteth every man that comes into the world*; two things must be considered.

wo things to e considered ncerning e true light.

(1) Who this true light is.

(2) How he lighteth every man that comes into the world.

For the first, the Scriptures do witness, that this true light is the

Word

Word God, by whom the world was made: for as it is said, *Joh.* 1. 1. *In the beginning was the Word, and the Word was with God*; So that which is spoken of in the 2, 3, 4, 5, 7, 8, 9, 10. verses following, is to be referred to the *Word God* the Creator of all things, and not to the Word, as the Word is made flesh, as ver. 14. or as the Word is God manifest in the flesh, as, 1 *Tim.* 3. 16. or as the Word is in union with the humane nature, according to his name *Emmanuel*, *Matth.* 1. 23. Let the impartial and unprejudiced Reader consider what is said in every verse, and I doubt not but he will finde it according to the report given, as in the 2 verse, it is said, *The same was in the beginning*, that is, the same *Word God*, distinct from the humanity; and so it is in the verse following. As in the 3. verse, *All things were made by him*; that is, by the *Word God*, in the 4. verse. *In him was life, and the life was the light of men*: That is, *God the Word*, the Creator, who gives life and light to all men, according to that in *Acts* 17. 28, 29. *In him we live, move, and have our being*; and *we are all his offspring*, in the 5. verse. *And the light shineth in darkness, and the darkness comprehended it not*: That is, *The Word God*, as it is explained in the 10. verse, *He was in the world, and the world was made by him, and the world knew him not.* Though the Word the Creator shined as light in the world, and was not far from every one of us, as the Apostle speaks, *Acts* 17. 27. and had set up a Candle in them, whereby the eternal power and Godhead might be known by the things that were made; yet such was the darkness of men, that they did not comprehend and acknowledge him.

The true light is the Word God the Creator.

Not as God Incarnate.

In the 7. and 8. verses it's said, *John was sent to bear witness of that light*, that is, of the *Word God*, to wit, that God the Word was come to manifest himself in the flesh; he bare witness, that the light which was in the world, and by whom the world was made, and whom the world knew not, was now come to appear in the flesh. It's true, that *John* also bare witness of Christ in both natures; as when *the Word was made flesh*, verse 14. it's said in the 15. verse, *John* bare witness of him: and afterward, when he saw Jesus coming unto him, he saith, *Behold the Lamb of God, which taketh away the sins of the world*, verse 29. Where he speaks of him as the Word made flesh, and Tabernacled amongst us: But in the verses before mentioned, he onely asserts, and proves his Divinity. In like manner are we to understand the 9 verse, *That was the true light*, that is, the *Word God*, the Creator and former of all things, *Isa.* 40. 28. was (to wit, in the beginning, for thither the Verb in the Original in every verse, doth carry us) the true light; not a borrowed, or derived light, but the

 fountain

fountain and original of all light; according to that Scripture, 1 *Joh.* 1. 5. *God is light, and in him is no darkness at all.* This I say is proper to the Creator, who is the fountain of Life and Light to all beings according to their capacities; whereas Christ as Mediator, deriveth Light from the Father, as he doth Life and Subsistance, as he himself doth witness, *Joh.* 6. 57. *I live by the Father*, &c. And thus we see who this true light is, *Viz. The Word God.* And hence it may be that the word Christ is not once named in any of the first 9. verses of the first of *John*, but only the Word.

How the true light lighteth every man that cometh into the World.

2. How doth he lighten every man that cometh into the World? The Word God, or God the Word, as Creator of all things, doth lighten every man that cometh into the world, by setting up in every man a Spirit, by which he lives; which is called the Candle of the Lord, *Prov.* 20. 27. and by writing a Law in his heart, of which Spirit and Law I have spoken before.

This is a true and faithful account of the Light that Lightens every man.

Objection.

But doth not Christ say expressly, *Joh.* 8. 12. *I am the light of the World?* and is not the Word, and the true light of whom *John* bare witness, Christ?

Answer.

That the true Light that lighteth every man that cometh into the World, is the Word, as such, I have already proved. And further I say, according to *Joh.* 1. 14. *That the Word was made flesh*, and tabernacled amongst men, and they beheld his glory, the glory as of the onely begotten of the Father: and being imbodied in flesh, he is thenceforth, and so considered, called Christ the Lord, or the Lords Christ, *Luke* 2. 11, 26. *For unto us is born this day in the City of* David *a Saviour, which is Christ the Lord. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lords Christ.* And no otherwise doth he bear that name, but as he is the Word made flesh, to be seen, and beleeved on: it is not the Word alone, nor the flesh alone, but the Word and flesh in union, that is called Christ, *Joh.* 1. 41. *We have found the Messias, which is being interpreted, the Christ*; And is a light to lighten the Gentiles, *Luk.* 2. 26, 32. *And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ: A light to lighten the Gentiles, and the glory of thy people* Israel. Till then, there was no such thing as a Christ, or a light to the Gentiles, but only in a promise.

The word made Flesh is only called Christ.

The Word made flesh, doth only bring life and mortality to light.

The Word being thus made flesh, manifested and seen, 1 *Joh.* 1. 2. *brought life and immortality to light through the Gospel, by his appearing,* 2 Tim. 1. 9, 10. *Who hath saved us, and called us with an holy calling,*

not

not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel. Now that purpose of grace and love, (which was in the Fathers bosom before the world began, which was promised, *Gen.* 3. 15. *The seed of the woman shall break the head of the serpent*; and from that time believed and expected by all the faithful) appears by this manifestation of God in the flesh, *Tit.* 2. 11. *For the grace of God that bringeth salvation to all men hath appeared.* And 3. 4. *But after that the kindness and love of God our Saviour toward man appeared*, &c.

And thus is Christ said to come a light into the world, not to lighten every man that comes into the world, but onely those that believe on him, according to that testimony, *Joh.* 12. 46. *I am come a light into the world, that whosoever believeth on me should not abide in darkness.* This also is that light mentioned *Joh.* 3. 19. *And this is the condemnation, that light is come into the world, and men loved darkness rather then light.* And *Joh.* 8. 12. *I am the light of the world*, &c.

The Word made flesh doth only lighten saving those that believe on him.

This Word made flesh is he that was promised to be a covenant to the people, and a light to the Gentiles, *Isai.* 42. 1, 6, 7. *Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my Spirit upon him, he shall bring forth judgement to the Gentiles. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blinde eyes*, &c. Who brings into the world a life and light far exceeding that light and life that was set up in every man that comes into the world by the Word the Creator: which more excellent life and light brought in by the Son, none receive but such onely as receive the Son, *Joh.* 1. 12. and are born again, *Joh.* 3. 3. 1 *Joh.* 5. 12. *He that hath the Son, hath life; and he that hath not the Son, hath not life.* He also that hath the Son hath light, *Eph.* 5. 14. But till a man be born again, he cannot see the kingdom of God, *Joh.* 3. 3. nor perceive the things of the Spirit, 1 *Cor.* 2 14. *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned:* but is dead in trespasses and sins, *Eph.* 2. 1, 5. and darkness, as to this new life, and Christ, *Eph.* 5. 8.

The Word made flesh is given for a Covenant.

The light given by the Word made flesh, is far more excellent then the light set up in every man, by the Word the Creator.

The neglect of this distinction of the Word, and the Word made flesh, (which is so plainly set down in the Scripture, as hath been shewed) and of the properties belonging to either of them, is the ground of the great mistake of many, who not considering what is testified

The misunderstanding of *Joh.* 1. 9. is from a neglect of a distinct consideration of the Word, and the Word made flesh.

ſtified of the Word as Creator, do confound that light which is ſet up by him as ſuch, in every man, with that light which he gives as he is the Word made fleſh.

And thence do call that light *Chriſt*, and ſo ſaving, which is but the ſpirit of a man, and the law written in his heart, ſpringing up with his nature in the Creation; and therefore can neither be Chriſt, nor ſaving, as hath been already proved.

he neceſſity the fore-entioned ſtinction eared in ree parti-ulars.

That there ought to be care thus to diſtinguiſh, it will be made further evident by conſidering theſe following particulars.

1. That Chriſt is the onely Mediator between God and man, as the Scripture teſtifies, 1 *Tim.*2.5. *For there is one God, and one mediator between God and man, the man Chriſt Jeſus.*

2. That in Chriſt there are two whole, perfect and diſtinct natures, the Godhead and the Manhood, inſeparably joyned together in one perſon; which is an Article of faith to which the Scriptures give full teſtimony, as may be ſeen in theſe few inſtances: *Luke* 1.35. *And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.* Col. 2. 9. *For in him dwelleth all the fulneſs of the Godhead bodily.* Gal.4 4. *But when the fulneſs of time was come, God ſent forth his Son made of a woman, made under the law.* 1 Tim.3 16. *And without controverſie great is the myſtery of godlineſs, God manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* Rom. 1. 3, 4. —— *Concerning his Son Jeſus Chriſt our Lord, who was made of the ſeed of David according to the fleſh, and declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead.*

3. That Chriſt is often mentioned where the two natures, inſeparably joyned together in his perſon, are diſtinctly ſpoken of; that is, the matter may reſpect, and be applicable to the properties of one nature, and not of the other: as when he ſaith, *I and my Father are one*, Joh 10.30. he ſpeaks of his divine nature; but when he ſaith in the ſame chapter, verſ. 15. *I lay down my life for the ſheep*, he hath reſpect to his humane nature. As he is God; he is equal with the Father; as he is man, he layeth down his life for the ſheep: and yet one and the ſame Chriſt, who is God and man, ſpeaks in both places. This is alſo evident in *Phil.* 2. 6, 7, 8. In like manner when Chriſt ſaith, *I am the root and off-ſpring of David*, Rev.22.16. he ſpeaks diſtinctly of both natures: he is the root of *David*, as he is God; the off-ſpring of *David*, as he is man. So when it is ſaid of the Son, *Heb.*1.2. *That*

the

the world was made by him; and in the next verse, *that by himself he purged our sin*: we must distinguish, and say, The world was made by him as God, and he purged away sin as Mediatour by the sacrifice of himself, *Heb.9.26.* & 10. 12. *This man, after he had offered one sacrifice for sin for ever.* Thus, rightly to distinguish the natures of Christ, is not to divide the Father from the Son, nor the Son from himself; but to give to either nature that which properly, under a distinct consideration, belongs to it; and to both in union, that which belongs to both. Without which, the works of the Creator and Mediator, which are manifestly distinct, would be confounded. As in the matter under debate, concerning the Word, and the Word made flesh; the Word is God the Creator, the Word made flesh is the Mediator. The Creator sets up a light in every man; the Mediator gives a greater light, but, to such onely as believe on him, *Joh.*12.46.

Thus having answered their Objections, though I question not but a judicious Reader, who hath taken a survey of their Principles, and shall seriously consider what I have hitherto asserted and proved concerning the light in all men, will easily discern both the unsoundness and absurdity of their Opinions, and the peril and danger of the consequences necessarily flowing therefrom: Yet in ~~thankfulness~~ faithfull to Jesus Christ, and for their sakes (whether Quakers or others) who either through weakness of judgement, or want of due consideration, have not taken sufficient notice of the dangerous tendencie of their Tenents, especially of their Fundamental Opinion hitherto opposed; I shall endeavour in a few Inferences from the premises, to shew how injurious it is to the true Jesus, who is *Immanuel*, the Word made flesh, God and man in union; and how pernicious and destructive such a sandy foundation will prove to precious souls.

The opinion of this people is many waye injurious to Jesus Christ, and pernitious to the souls of Men.

And first, it is evident that this Opinion is guilty of denying the great mystery of godliness, which, as the Apostle affirms, 1 *Tim.*3.16. is *God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* In which words the Apostle tells us, that the true Christ (for of him he speaks) is God manifest in the flesh; and that this God-man was justified in the spirit, and assumed into glory: and also saith, that this God-man was seen of angels, preached unto the Gentiles, and believed on in the world. But this people (as the Spirit speaketh expresly some should do in the later times, 1 *Tim.* 4. 1.) do revolt or depart from the faith of this great mystery; affirming, that the light that is in every man is Christ, the Redeemer. And if so, where then is the person of Christ? where is God manifest in the flesh? This is denyed

1. It denies the great mystery of Godliness,

ed in their saying that the light without the flesh is the true Christ; as also is the assumption of this God-man to the throne of glory.

nd the Lord at bought em

Inlike manner do they, who hold this opinion, deny the Lord that bought them, according to that prophesie of the later times, 2 *Pet.* 2. 1. For the Lord that bought them is no other then God manifest in the flesh, who purchased them with his own blood, *Acts* 20. 28. which is contradicted and denyed by this opinion, which saith that the light alone is the Redeemer.

It sets up an Idol.

Secondly, this Opinion is guilty of setting up a gross and dangerous Idol; which will appear to any man, who shall impartially consider, and compare this Opinion with the description of an Idol.

What an Idol is.

An Idol is any thing (besides the true God) that mans imagination feigns to it self to be a God, and to which he ascribes a Deity, whether it be exhibited to the body or minde: *Exod.* 20. 3. *Thou shalt have no other Gods besides me.* 1 *Joh.* 5. 21. *Keep your selves from idols.*

Now this people do set up, and call the light that is in every man, God, Christ, the Spirit; which yet is not God, nor Christ, nor the Spirit, as hath been proved: Therefore they set up an Idol in stead of Christ. And inasmuch as it is light, and a light within, and hath a greater likeness to God then other representations of him have which are set up in stead of the true light; by so much it is a greater and more dangerous Idol.

The more like any thing is to God, the sooner is man induced to call it God himself: therefore Satan, who seeketh the possession of Gods throne, doth more effectually deceive, and draw men to worship him as God, when he appears as an angel of light, 2 *Cor.* 1. 14.

3. It opens a way to the Doctrine of *Dæmons*, and the worship of the Devil.

Thirdly, admit this Idol, this grand lye, for the corner-stone, and the whole superstructure will consist of lyes: for, as the Apostle observes, 1 *Tim.* 4. 1. when men have revolted from the faith of the great mystery of godliness, they presently attend to erroneous doctrines, to wit, the doctrines of Dæmons; either to doctrines taught by Dæmons or devils, or to doctrines concerning devils, (as *Mede* understands the place.) Those are the very Rocks which this people (concerning the faith having made shipwrack) do further run their souls upon.

For, having set up this Idol (the light that is in every man that comes into the world) as God, and as the Anointing, which is to be attended and obeyed as their Teacher; they do not onely open a way for Satan being transformed as an angel of light to suggest unto them as many lyes and erroneous doctrines as he pleaseth, (of which I shall name some afterwards) but while they do worship that light as God, they do deifie and worship Angels.

Fourth-

Fourthly, this Opinion doth necessarily lead all such as own it, and are true unto it, to walk according to the suggestions and motions of their own mindes, without any respect had to the Scripture as a rule: for, as they affirm that the light in all men is Christ, and is the same Anointing both in believers and unbelievers; so they say, it is a perfect rule in every mans conscience, whereby he ought to be guided. Whence it will unavoidably follow, that whosoever shall give up himself to obey and be guided by this light as a perfect rule, will no longer hold himself obliged to walk after a certain Scriptural rule, but must follow the uncertain motions in his own minde, whether those motions lead to actions good or evil. And hence it hath come to pass, that some who have followed this guide, have been led to many heady, rash, unclean, unjust actions, altogether unwarrantable by the rule of the Scripture of truth. Of such as these the Apostle speaks, 2 *Pet.*3.3. where he foretels that in the last days there should come such as would scoff at the second personal coming of Christ (as this people do) walking after their own lusts; that is, according to the Greek, *walking after that which is in their own mindes.*

4. It leads to slight the Scripture rule, and walk after their own lusts.

Fifthly: Open this as the first door of entrance, (as they do) and it leads into a Babel of confusion and errours.

5. It opens a door to great confusion.

No sooner is a man entred in at this deadly gate, but he is in the Citie *Tohu*, where first (if his eyes be anointed with eye-salve by the true Jesus) he may behold this *Image of Jealousie* (*i.e.* the light that is in every man that comes into the world) set up and worshipped in prayers and praises; all the honour and attributes due to the true Redeemer alone, being ascribed to it: which is an idolatry so much worse then that of *Jeroboam*, or of the Papists, by how much it is more mysterious, and in shew more spiritual, and so less discernable; whence it comes to pass that multitudes are ensnared by it, according to that, 2 *Pet.*2.2. *Many shall follow their pernitious ways.*

Their Worship is Idolatry.

The falling down to this Image, is that whereby every particular person is matriculated or registred into their Sotiety of *Friends*: for now, and not before, (as they say) he hath received the Truth; and, notwithstanding many defects, is accepted as a friend.

None but Idolaters admitted into the number of their Friends.

The next thing to be beheld, is a company of worshippers, in great confusion, praying and singing, or teaching and singing, all or many together with loud voices; contrary to 1 *Cor.*14.33,40. *For God is not the author of confusion, but of peace, as in all the Churches of the Saints. Let all things be done decently and in order.*

The manner of their Worship very confused, as it was practised in their Meetings in *Lancaster*.

If he ask how this company is called, the answer will be, *A Meeting*, not *A Church*; and the particular members, *Friends*, not *Brethren*.

The names of their Assemblies, & members thereof.

thren and *Sisters*. For though the Apostles and primitive Saints constantly called the Assemblies gathered into the fellowship of the Gospel *Churches*, and the particular members thereof *Brethren* and *Sisters*; yet this people, having set up another Jesus and Gospel then that which the Apostles preached, do also characterize themselves by new names. Though he cannot finde the name or office of *Pastor*, *Teacher*, *Elder*, *Deacon*, which Christ set in his Church, in this company, nor hear the Scriptures read, or alleadged for proof of any of their doctrines, nor scarce finde a Bible amongst them: yet he may hear not onely men, but women-teachers, contrary to 1 *Cor.* 14. 34. *Let your women keep silence in the Churches: for it is not permitted unto them to speak*, &c. 1 *Tim.* 2. 10, 11. *Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.* Teaching lyes in the name of the Lord, and causing their weak captivated disciples to erre by their lyes, as that woman *Jezabel* did, *Rev.* 2. 20. *Notwithstanding I have a few things against thee, because thou suffereſt that woman Jezabel, which calleth her self a prophetess, to teach, and to seduce my servants to commit fornication, and to eat things sacrificed to idols.* As for instance in a few particulars:

Who are their teachers.

These Teachers affirm,

What doctrins are taught by them.

1. That the Scriptures are not the rule of faith, and conversation to walk by; contrary to 2 *Tim.* 3. 16, 17. *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thorowly furnished unto all good works.* Hence it is that Water-baptism, the Supper of the Lord, and Censures, and other appointments of Christ, are rejected by them.

2. That the light in every man is Scripture within.

3. That the light in every man is the perfect law of liberty, a perfect rule in every mans conscience, where man is guided by it: And that it leads those that are obedient to it, to purity, holiness, and uprightness. Hence they say, what they do in obedience to this light, is done in obedience to the Lord, and therein they sin not. So that though they speak untruths, falsly accuse, persecute with the tongue, or otherwise do acts of injustice, *&c.* yet they will not be brought to acknowledge a fault, because therein they were obedient to their guide, and so to the Lord.

4. That the Light within every man is the object of Faith.

5. That it is a common sufficient Light; that it is Salvation to all that obey it.

6. They

6. They teach free will.

7. They teach and set up an inherent legal righteousness, denying the imputed righteousness of Christ, which was wrought in the person of Christ, without us; without which none can be saved.

8. That Christs fulfilling the Law in us, or the Spirit mortifying, and sanctifying, and so fulfilling the Law in us, is justification.

9. That there is that in the Spiritual man, which being turned into, and followed, can redeem, and make atonement, and that in him the atonement is made: which destroyes the atonement made by the blood of Christ.

10. They teach, that there is no coming of Christ but that within, and so deny the Assumption of Christ, God and man, to the throne of glory, and his second coming in his glorified person; contrary to the Scriptures of truth.

These and many more *Arminian*, *Popish*, and long since profligated Errors, are laid upon the forementioned sandy foundation by the hands of their chief builders; as may be seen in the Books of *James Naylor*, *George Fox*, *Hubberthorn Deusbury*, *Farnworth*, *Burrows*, *Howgill*, *Parnel*, *Mason*, and others.

What books these doctrine are to be found in.

But having done with their first, and main principle, I shall not enlarge upon their *hay*, *wood*, and *stubble*; being assured, that the removing of their foundation will easily bring down their whole building.

Their foundation being rased, their whole building will fall.

While I am considering and writing these things, I cannot but say, as in the presence of the Lord, I bear a hearty love to their persons, and am moved with bowels of compassion towards their precious and immortal soules; and that my soule yearns after their recovery, and return to the true Jesus, who is the way, the truth, and the life; and that it is only their abominable Errors that I loath, and have levelled this discourse against.

This people are objects of pitie.

And having thus born my testimony against that which appears in this people to be against the mystery of Christ crucified, I have no purpose for the future to trouble my self in making replies to any of Papers or Queries, for that I observe a designe of *Satan*, moving them to multiply questions, tending rather to strife then edification; and am warned by the Apostle, to avoid such, 2 *Tim.* 2. 23. *But foolish and unlearned questions avoid, knowing that they do gender strifes.*

Yet in as much as they have since our debate, set many Papers upon the doore, called often upon me to make good my assertion, and have given me a paper, wherein they challenge all the Sons of *Adam* to discourse with them of this their fundamental principle; though I be nothing, & know well my insufficiency to such an undertaking, above

A further Debate offered with this people.

many others: Yet I say, if satisfaction be not received from that which is here writ, I further declare my self willing, and ready (as far as it becomes a prisoner) again to debate this point in difference with *Geo. Fox*, or any of his friends, before the high Sheriff, or any other persons in the commission of peace, who can regulate our meeting, if they shall require him, and me, to come forth for that end; not doubting but in the light and strength of Christ, to maintain by Scripture-evidence, what I have already asserted and proved; And further to make it appear, That he, who shall affirm the light in every man to be Christ, is a deceiver, and an Antichrist.

who teach- that the ht in every n is Christ, an Anti- ist.

And here notwithstanding I have thus freely and faithfully declared my judgement against the deceit of this people, and more especially against that, which is the very Soul and life of all their principles; I cannot let pass, without mentioning some commendable things in them, left through my silence I should seem to condemn that which I allow.

e reason y the good ngs in this ople are ntioned.

Which that I may more orderly come unto, I shall briefly touch upon the means, or occasion of the great success, which their way hath had in the world; which will administer just ground of Jealousie, that their pleading for those good things (which ought to be owned by all) hath rather proceeded from the Serpentine subtiltie acting principally in their leaders, to cloake and more insensibly to carry on a pernicious designe against Christ, then from a true zeal of a godly reformation, for the honour of Christ.

plea for od things y cloak a sign against hrist.

The principle then here opposed, hath had its advantage for acceptance and growth, with great applause of multitudes, from some or all of these means following.

Whence the r pinion hath ad its advan- ge.

1. From the ignorance, pride, covetousness, idleness, formality, loosenes, corrupt customs, Idolatrous superstitions, and cruelty of Parish-priests, and the generality of their hearers.

2. From the too great formality, legality, and manifold divisions of separated Congregations.

3. From the open Testimony this people have borne against the forementioned evils, together with a greater pretence of spirituality, unity, purity, holiness, righteousness, gravity, zeal, and perfection in them, then did appear in any of the former.

Antichrist doth never oppose Christ more, then when he appears in a mystery most like him: when he comes in the name of Christ, and pretends to be all for Christ, reproving much that is evil, and pleading for many commendable things. Thus our Saviour tells us, many false Christs shall arise, *Matth.* 24. 24. In Sheeps cloathing,

Antichrist most opposeth Christ when he appeareth most like him,

Matth.

Matth. 7. 15. Insomuch that if it were possible, they should deceive the very Elect.

This hath bin the advantage and method of this people; they have cryed out against the priests and teachers, as hirelings, deceivers, covetous, scandalous, *&c.* Against their hearers, as an ignorant, superstitious, formal deceived people; every charge having much of truth in it: And the persons thus charged being clothed with guilt, were never able to this day to look this people in the face, who in the mean while crying out, Lo here is Christ, not in the multitude, not in the publique assemblies, not in the common way of worship, but amongst us a separared people, gathered and called out of the world into a more spiritual way.

Such hath b the method this people.

What hath rendred persons unable deal with them.

Upon these fair shews, it is no wonder, that many poor harmless people (either wanting able teachers, or being unacquainted with a Gospel-Church-way, or both) should readily embrace every thing for truth which they speak, who had put to silence all their hireling-teachers, and carnal professors.

Whence so many have embraced the false doctrine and way.

This hath bin the very case of this nation, there being in many parts few (except guilty persons) to deal with them, who knew no no better way to get the flies off their gauld backs, then to crush them all at once, and with them the good and the evil together; which when many well-meaning people perceived, they magnified these sufferers, and received their doctrine as the oracles of God, and so easily fell into their net, to do Homage to their *new God.* In the mean while these ignorant, loose, and rash priests and people, who thus dealt with them, lost themselves, injured the truth, and gave this people ground to glory over them.

The wrong way that many have taken to suppress their errours.

Whereas the right course to be taken in this case, is to distinguish between good and evil; and what is brought, either in doctrine or manners, that is good, let it be owned, embraced, and cherished; and what is blamed as evil, (if upon tryal it be found evil) let it be put away: thus shall we be in a better capacity to see, and deal with their most secret delusions.

The right way to suppress their errours.

In this method I am willing to joyne issue with the best of this people. Do they bear a witness against hyreling priests and teachers, against tythes, against superstitious, carnal, formal worship, against swearing, against corrupt worldly customs in any part of our conversation? herein I joyn with them. Are they, at least in shew and pretence, for the power of godliness as well as form, for worshipping in spirit and truth, for justice, for right eousnes, sobriety, modesty, gravity, and whatsoever is excellent in life and conversation? all these I allow

What things are commendable, and to be owned in them.

allow, and am really for. Yea, what ever they can make appear to be evil, that would I caſt off with as much indignation as they; and what further good they can ſhew, that I have not learned, that would I gladly embrace.

ow one may me to dis- n their ſe- t deceipts.

And thus (through the riches of grace) having caſt out thoſe beams which dim the eyes of many, I can better diſcern the motes that lie deepe in the bottom of their own eye, and being upon equal ground with them, can tell them that all theſe fair pretences, and high expreſſions, are found to be a covering too ſhort to hide their nakedneſs and deceit; as will plainly appear to the unprejudiced Reader in the foregoing diſcourſe. And that while they call others deceivers, they themſelves are more ſubtil deceivers; while they call others merchants of *Babylon*, and charge them for ſelling Chriſts words, the Prophets and Apoſtles words formony, though as to many the charge may be true, yet they themſelves are found in the ſame guilt; none ſell more *Babyloniſh* ware then they, nor do any put off their merchandiſe at greater rates then they, as might be inſtanced in ſeveral perſons, whom I forbear to mention; nor ſhall I further enlarge in particulars of this kinde, but ſhall commit the whole matter of this diſcourſe to the ſerious conſideration of all men, and the ſucceſs of it in their hearts, to be ordered according to the good pleaſure of the All-wiſe powerful God, whoſe bleſſing only can make it proſperous.

If ſome may be warned to avoid, and others recovered out of the ſnare of the devil, and brought to the acknowledgment of the great myſtery of Godlineſs, 1 *Tim.* 3. 16. from the Faith whereof they have departed, and God thereby may be glorifyed, the end is gained for which it was intended.

ΚΑΚΟΛΟΓΟΣ

ΚΑΚΟΛΟΓΟΣ ΑΠΟΚΑΛΥΠΤΟΣ·

OR,

An Appendix to a Relation of a Debate had in the Castle at *Lancaster*, *Between the* QUAKERS *and* J. W.

Wherein the Evil language of the Quakers is discovered, and compared with the language of the FALSE PROPHETS.

IT is foretold that those false prophets, deceivers and Antichrists that should come in the last days, should be *boasters, proud, blasphemers, false accusers, incontinent, fierce, despisers of those that are good, heady, high-minded*, 2 Tim. 3. *unruly, vain talkers*, Tit. 1. 10. *presumptuous, self-willed, speaking great swelling words of vanity*, 2 Pet. 2. 10, 18. *raging waves of the sea, foaming out their own shame*, Jude 13. Whether these characters do not eminently appear in some of these people, by this which followeth; and whether (notwithstanding their boasting of perfection, and a sinless state) they declare not themselves to be the servants of corruption: I leave to be considered by all that are sober, impartial, and wise; yea, even by such of themselves as are not wholly void of the fear of God in their hearts.

Characters false Prophet in the last days.

For my own part, though I can say that (through the goodness of God) I have had converse with Christians in several Forms, and in several Nations, above thirty years; yet I never met with a spirit in any sort of Professors more like those unclean spirits which are said to come out of the mouth of the Dragon, the Beast, and the false Prophet, then this which hath manifested it self in the Magisterial expressions hereafter mentioned in this Paper.

The spirit of the Quakers and of the Dragon compared.

Had I been mistaken in my Assertion, and my Arguments brought

to

to prove it; or had I affirmed any thing in my Paper derogator from the Truth of Christ: it would have become them, or at least *George Fox*, if he was (as *Margaret Fell* affirmeth) called from the Shoo-makers Trade, of the Lord, to his work and service, as the Apostles were) to have advised them as *Paul* did, (2*Tim*.2.25.) to have *answered in meekness*.

Such as oppose themselves should be answered in meekness.

The Quakers in stead of Answers return Invectives.

But contrariwise, in stead of a meek Answer to my Scriptural Arguments, after my Paper had been many days in their hands, they send forth many infamous Libels, stuft with Invectives, most of them being put into the hands of the Gaoler and Prisoners before they came to mine; wherein, besides the unsavoury language following, they do their utmost to render me odious, and obnoxious to the greatest danger, and that by dark and dubious insinuations; as, That it's known what I have been, and, Some things else they have which must not yet be manifested, *&c*.

By this subtil means, the more to amuse the people, and beget in them an opinion of me as some hainous offender.

Calumniation no refutation.

Surely methinks they should not be so weak, as to imagine that these unchristian calumniations should pass with wiser men for a sufficient refutation of what I have writ. And if hereby they think to affright me, they are greatly mistaken: for I fear nothing that they or any others can do to hurt my unstained reputation amongst men.

I shall therefore pass by many biting, false, scornful, jeering and frothy expressions in their published Papers, and onely mention some few of those censures, judgings, cursings, which like a flood they have sent out against me; with their names who have published their Papers, or sent them open. Such as have sent Sealed Letters, their names are concealed.

The Quakers maledictions.

Thomas Curwen in a Paper writes thus:

John Wigans, *what a rage and chafe art thou in! and how thou swellest, and fretteth! Oh the plagues of God will be thy portion, and be poured out upon thy head.*

Thou wast so full of rage, and bitterness, and envie and malice in thy heart.

Thou hast raked and scraped a deal of chaff, and rabling stuff which came out of the bottomless pit.

In another Paper:

A filthy dreamer, who vomits up thy own shame.

Thy

Thy Book will be thy utter overthrow : for it's no more to me than chaff, and dirt under my feet.

In another Paper :

Thy ill-bred behaviour, thy ill-bred sawcie tongue, unnurtured and unbred : and besides thy sawcie language.

Thy hypocrisie, and sawcie tongue, and unmannerliness, and ill breeding.

Whether this was endited by *Thomas Curwen* Husbandman, or dictated by *George Fox* Shoo-maker, I know not : but when he hath shewed (as he hath not) in what particulars I have manifested ill-bred behaviour, sawcie, unnurtured, unmannerly language, I may possibly learn better, but never in this man's School. Let the Wise judge what manners are most likely to be learned from this master of Cacologie.

Margaret Fell in one Letter :

Thou manifests thy gainsaying spirit, Core-*like, gainsaying and resisting of the truth, as* Jannes *and* Jambres *did ; that is to say, the light with the which every man it enlightned, is not the light of Christ, nor a saving light. Thou art without God in the world. Thou hast manifested thy self to be out of the first step that leads to Christianity, and art a minister of darkness. Thy foul sinful prayers are abominable.*

Thy fleshly performances are but grass and chaff.

All thy rotten hypocritical performances.

Thou hast committed sacriledge, and hast blasphemed against the holy Spirit of God ; which never will be forgiven thee in this world, nor in that which is to come. Thou art under it, and it remains upon thee for ever. That foul and unclean spirit that thou art of. Thou manifests thy dark sottish spirit.

In a second Letter :

Thou begins with a lye, and ends with the devil, and sets John Wigan *next to him, as if thou wast his head-Vicegerent : but certainly thou art a great zealot for him. All such unclean spirits as thine is. Thy black defiled heart and conscience. Thou hast manifested thy self to be a childe of darkness. What hast thou to do to take the Name of God and Christ in thy mouth ? Thou enemy of God. Thou art a thief. Thou art not a believer of Christ. Thou art yet in thy sins. Thou art a man separated from God. Thou never knewest nothing of the worship of God. Thy envious poysonous heart. Thou art under the chain, and it is over thee. A fighter against God and his truth, and the reward thou wilt be*

 sure

sure to have. And never look that that which is cursed will be blest. Thou art accursed, and no other portion can thou have: and this is Scripture, and truth to thee.

In a third Letter:

Thou can do something in writing a Book of thy own dreams, and thy imaginations, and brain-studies, and telling of lyes which thou hatcheth out of darkness. Thou art a meer Sot and Ignoramus. Thy evil unclean heart. Thy malicious dark envious spirit. Thy weakness, inability, and ignorance in the things of God.

I having told her that if she called the light that is in every man that comes into the world *Christ*, she set up an Idol; and if she worshipped that light as Christ the Redeemer, she was an idolater: She answers thus: *I never heard such words, but from an idolater, and a blasphemer against God and Christ. Thou art an enemy of God, thou art worse then the Jews. Thou art a fit man to joyn with the Turk to set up* Mahomet. *O thou infidel, O thou childe of darkness!*

Speaking of Christ, she saith, *I am a witness for him against all such Antichrists, and deceivers, and blasphemers as thou art. Thou art a minister of the night, and of darkness, in the Apostacie. Thou art a night-bird. The curse and the judgement that's written therein,* (speaking of the Scripture) *Christ Jesus and the Apostle hath pronounced it upon thee. Thou art the man. Thou hast lost God and Christ.*

Because I asked this Question, *viz.* What Parish-priest in *England* had got more money with his tongue then *George Fox* since he was Journeyman-Shoomaker in *Manchester?* she saith, *Thou art a wicked, ungodly, impudent lyer. Thou lyer. A proud disdainful spirit. A heathenish spirit, which torments thee, and many more such night-owls as thou art. Thou wicked lyer. The devil the God of this world is thy God, and thou hast done what thou canst in opposing the Quakers to get him glory. Thou hast a great measure of the spirit of envie, malice, and cruelty, and blood.*

Thus far are her expressions, whom *Thomas Curwen* affirms to be so vertuous a woman, that I am not worthy to take her name in my mouth.

Another writes thus:

Thy vain hypocritical prayers, and formal preachings, and Cains offerings.

ings: Thou art darker and darker, and will be to thy dying day, unless thou come to believe undoubtedly that Christ enlightens every man that comes into the world with a saving light. You have been, and are hypocrites. Thy blasphemies against the everlasting truth.

Another writes thus:

Thou opposes the truth, and manifests thy self to be an enemy of Christ the light; an opposer of the Gospel which is the power of God, of which power thou art ignorant, and a stranger unto. Thou art gone into rebellion, and not onely ignorant of the true God, and Christ, but also art become an enemy and opposer of him by deceit and deceivableness. Thou hardens thy heart, and stiffens thy neck against the Lord, and heaps up wrath against the day of wrath.

Another writes thus:

Thou hardens thy self against the truth more and more. It hath been evidently manifested that thou art an enemy to God and his truth. Thou art in thy will-worship and carnal ordinances, in Baptism, and bread and wine. Thou art vainly puft up with thy fleshly minde, and art in the steps of the false Prophets of old, and the false Apostles in the days of Christ.

In a Paper from *William Holden* and others, it is written as followeth:

Oh friend John Wigans, *it seems old* Henry Woods *and* Thomas Curwens *Pills which they gave thee to work out that old leaven that hath lien so long within thee, but this hath wrought of the contrary part, and hath caused thee to vomit and spue out upon a piece of paper, and sent forth for the dogs to lick up; and they being eager, doth take so much of this they filthy spuing, that it causeth them to vomit as thou doth.*

A few days after this Appendix was given forth, another Paper was delivered to me from the said *William Holden*, which at his request is here inserted.

Oh friend John Wigan, *it seems old* Henry Wood *and* Thomas Curwen *Pills works with thee, that thou purges upward and downward, that thou hadst need of one to wipe thee; for thou makes a pitiful stink: it seems thou hast a full stomack, and a full body, that through thy vomiting and purging thou besmears every one that comes nigh thee; one may follow thee by the smell: and thou art more like a scolding woman then a man: thou art more like a foul Dragon, then to preach the Gospel: thy language is more like that thou had been bred in Bedlam, then amongst men:*

thou art more like a rustical Door-keeper, to tear off peoples coats off their backs, then to preach the Word: thou art more like a ranting Tavern-fellow cocking up thy hat, then a civil man. And thy brother Price *glorying in his own strength, throwing the Ball, following pleasures, sporting in the day-time like a ranting fellow: who art a busie-body in other mens matters. But this is like* Wigans *and* Prices *worship: thou art like unto the raging sea, foaming out thy own shame, casting up mire and dirt; who art deceiving a company of silly simple people; who cloathes them with thy old rotten rags, and feeds them with thy husks. One of the filthy dreamers and inchanters, deceiving the people with thy sorcery, like thy old brother* Simon Magus; *yet have a feigned humility in will-worship, puffing up thy fleshly minde. And* John, *dost thou not see thy self to be in an ugly dress, and shape, and image that thou art in? and wilt thou not give over preaching and vomiting to people, yea or long, and deceiving their souls, and poysoning them with thy Sorcery? for thou stinks all the Country over: and now wilt thou not go to Steeple-house? for you are all one in the ground: for thy Non-conformity will not cover thy hypocrisie and deceit. We see thou hast* Ishmaels *bow, and* Cains *club, and* Esaus *sword, and the clusters of* Sodom, *and the grapes of* Gomorrha, *and* Babylons *confusion, and the* Egyptians *tongue; and by thy side carries* Judas *bag, and weareth the livery of Antichrist, and art shod with deceit: one of the fools whose heart is filled with laughter, as thou did make thy self manifest in the Dispute: and who is like a man with a scald head, and like a horse with a gauld back, going frenging up and down, snuffing up thy nose like the wilde Asses colt; grinning like a Dog, teeth like a Lion, a paw like a Bear, and mouth like a Dragons beast, poysoning the peoples souls with thy Sorcery, which makes them to vomit, and spue, and drink up iniquity, and vomit it out, which the people licks up and vomits it out, that they make such a stink! And thou hast shamed Christianity: thou art more like an Oyster-woman; it is like thou knows* Billings-gate: *thou art better selling Oysters then doctrine, or preaching either. And we hear thou hast vomited up more, to adde to thy first vomit: for thou stands in need of purging; for thou hast a very unclean vessel, which is full of the old man: for thou might shame with thy filthy spuing, if thou wert not very impudent. And thou may put this to thy Appendix. No more, but love to thee poor captivated creature of Satan.*

From thy friend,
William Houlden.

This Paper was delivered to me the 5 M. 15 d. 1664.

The

The writings out of which these sayings are extracted, with some others of like import now in my keeping, will fill up three or near four sheets close-written, wherein (besides what is here mentioned) is contained not a word tending to discover the unsoundness of my assertion, or to enervate my Arguments; but manifold untruths, and light vain and scurrilous expressions, altogether unbecoming Saints: which (though I can shew if required) being too tedious for the Reader, I have forborne to transcribe, being also assured, that the Lord will sweep away the refuge of lyes: nor had I presented this to view, but that they have first done it, and that I finde it said, that the folly of such shall be made manifest to all men, 2. *Tim.* 3. 9.

How many sheets they have filled with raylin Language.

If instead of answering an assertion proved by plain Scripture, it be not folly to call the assertion and proofs chaff, dirt, rabling stuff out of the botomless pit, and filthy spewings, *&c.* And to curse the Author with the plagues of God, and to tell him he is accursed, an enemy of God, an infidel, a child of darkness, *&c.* I say, if this be not folly, let the wise judge; I am sure the All-wise and righteous God, will in due time, judge between them and me in this matter; and make it manifest, that these fruits never came from his good, pure, holy Spirit.

Wherein th Quakers fol os manifest.

Had it not bin a more easie and commendable work, in one sheet plainly to have discovered and refuted my errors (if any such be in my writings) then to have filled three or four sheets with such stuff as this? Surely a right Spirit would have led them that way.

A right Spir would have led them a better way.

But whosoever will engage against the Spirit of Antichrist, especially to raise him out of his chief hold, can expect no better measure, while he is owned, and submitted to in his deceits: his carriage is like a Lamb; but cross him, and he is in a rage, and speaks like a Dragon, *Rev.* 13. 11. While the false prophet hath hope to allure any, and make merchandise of them, his speech is fair, and his feigned words are smoother then oyl. 2 *Pet.* 2. 3. *Prov.* 5. 3. Like the adulterous woman, *Pro.* 7. 21. But if he prevail not, but be opposed and rejected, then is he loud, clamorous, and stubborn, *Prov.* 7. 11. and 9. 13. like *Josephs* Mistress, when she could not prevail, cries out, and by false accusations causeth him to be cast into prison, *Gen.* 39. And yet further, besides all this, and before my book is answered, there are four of these people who severally write themselves Blacksmith, Husbandman, Laborer, and Taylor, who send forth into the town a new challenge to debate seventeen or eighteen points with me. But why is not the Shoo-maker joyn'd with them? What feeble shifts are these? My assertion strikes at their very foundation; And before they make that.

When Antichrist speaks like a Lamb, and when li a Dragon.

The vaine shifts of persons maintaining Errour.

that good, they would run into other matters. But though they seem to be weary of their cause, I must hold them to it, till their Corner-stone, and mine be so thorowly tryed, that it may evidently appear whether of them is the true Rock Christ Jesus.

And whereas I said in my paper, that I was willing and ready again to debate the point in controversie with *Geo. Fox*, or any of his friends before the high Sheriff, or any in the commission of peace, if they should require us to come forth for that end; Let not *George* think to shuffle himself out, and put the task upon others: for he must know, that in as much as it is affirmed, that he was called of the Lord from his trade as the Apostles were, my desire is in this matter chiefly to deal with him, and such others, that say they were Apostles, that their doctrine and deeds, being brought to light, it may be clearly known whether they be true Apostles indeed, or false, who preach another Jesus and Gospel then *Paul* did, as I have great cause to suspect them, and doubt not to prove them to be, if they adhere to the principles which are laid down by them in their printed books, and asserted and maintained in our late debate.

uch as say ey are Apostles, ought to e tryed.

And lest it should be thought that these Mechanicks are mentioned with contempt, as if none such were, or could be usefull labourers in the Lords vineyard; I do here seriously profess, that any truth declared by such a one (being sent) is as pretious to me as coming from any other man; And there are at this day persons well known to me, of several occupations, under a special anointing, who being sent, are successfull labourers in the work of the Gospel, and whom I highly esteem for their works sake.

reachers sent, ough Mechanicks, are to e esteemed.

But as the Lord approveth not, so neither can I own preachers who are not sent, *Jer.* 23. 32. *Rom.* 10. 15. but do creep privily into the work, and run unsent. *Jude* 4. *Jer.* 14. 14. Nor can I bid them God speed, who bring not the doctrine of Christ, nor preach the same Jesus and Gospel that *Paul* did, but speak perverse things, *Act.* 20. 30. bringing in damnable heresies, even denying the Lord that bought them, 2 *Pet.* 2. 1.

We must not bid God speed to those that bring not the doctrine of Christ.

For though such as these may say (and others may think) that they are Apostles when they are not, and for the greater confirmation of their erroneous Doctrines may boast of gifts, as some have said to me that *George Fox* had the gifts of Tongues, and to others it hath bin said he could speak above thirty Languages. And by this and such like plausible pretences, they may insinuate themselves into many, and gain a multitude of followers, which is one certain character of Antichrists last coming, that many shall follow his pernicious

When false Apostles are tryed, they will be found liars.

nitious wayes. *Matth.* 24. 5. 2. *Pet.* 2. 2. Yet when they are tryed, they will be found lyars, *Rev.* 2. 2.

In the Interim I have one request to leave with the sober Reader, *Viz.* That he will seriously, and impartially resolve in himself these following Queries. A request to the Reader. *Consider*

Queries to considered.

1. *Whereas it can be found in all the Scriptures, that any of the true Prophets, or Christ, or his Apostles, ever used such language as is before mentioned, to any person professing Repentance towards God, and Faith towards our Lord Jesus Christ; or whether it be not clearly the fruit of an Antichristian spirit, as hath bin hinted.*

2. *Whether there can be any other aym in the aforesaid censures, then to cast an odium upon, and to cause a disesteem of the person opposing them. And whether this was not the practice of the false Prophets, and false Apostles of old, thereby to gain more credit to their own cause.*

3. *Whether it be not a manifest abuse of the Scriptures, and a presumptuous intruding into the office of Christ, positively to affirm that the sins of any man shall never be forgiven in this world, nor in that which is to come, meerly because he denies that light that is in every man that comes into the world to be saving; In as much as the Scripture no where saith that that light is saving.*

4. *Whether do not this people censure all the men and women in the world, (as well as the Author of these papers) to be out of the first step that leads to Christianity, to be infidels, and to be accursed, if they deny the light that is in every man that comes into the world to be saving. And whether is not this asmuch as to say, that they only, and none besides themselves are Christians; And whether is not this a great appearance of pride in them, thus highly to extol themselves above all others.*

5. *And whether are not all these censures directly contrary to the Scriptures, and such as make them lyable to greater Judgment.* Matt. 7. 1, 2. Jam. 3. 1, 2.

6. *Whether do not these clamours, and evil speakings, for which there is no Scriptural warrant, manifestly flow from bitterness, anger, wrath, malice, as the Apostle intimates,* Eph. 4. 31.

7. *Whether any wise experienced Christian can judge this people to be in a perfect sinless estate, who appear with these open sinful revilings, cursings, judgings, in their mouthes. Nay since they boast and glory in this their shame; Whether is it not evident that they are servants of Corruption?*

8. *Whether this hath not bin their manner all along, to strive to overcome with these carnal weapons, threatenings, censurings, cursings, revilings, &c. And since no spiritual weapon is yet employed in the ma-*

nagement

nagements of their cause, whether have not all persons just cause to suspect the badness of it, and that as the weapons are carnal, and devilish, so is their cause supported thereby.

9. *Whether it be not abominable wickedness to father all their evil speeches upon the Holy Ghost, and to say when they curse, rayle, revile, speak falsly and frothily, that it is by his inspiration and command.*

10. *Whether can any man rationally conclude, that these people bear any true love to that person whom they judge to be an enemy of God, and accursed, and whose sins shall never be forgiven in this world, nor in the world to come? Or rather, when they profess love, and say they desire his eternal welfare, is not there just ground to believe that they speak lyes in Hypocrisie, as it is said Apostates should do in the later times,* 1 Tim. 4. 2.

11. *Do they not plainly discover a persecuting spirit in the forementioned revilings? and may not any man in reason conclude, that whom they judge an enemy of God, and accursed, they would use as such if they had power.*

12. *Lastly, I leave it to be considered, by such as will take the paines to read the account which I have given of the light within, whether they do not speak all this evil of me, merely because I have told them the truth, and not for any other cause, &c.*

[illegible] thou hast well considered these Queries, and by the [illegible] them) hast gained a better understanding of this people, [illegible] (if providence permit not) another sheet may be pre[illegible] to thy hand, with a further discovery of the mystery of Iniquity. [illegible] mean time, I shall finish this with a few Cautions to all [illegible] people, but more especially to young weak inquiring persons.

1. *Take heed of that Religion that begins with a lye: for it is certainly [illegible] of God to be given up to believe a lye,* 2 Thess. 2. 10, 11. [illegible] *the first step to this peoples Religion is an abominable lye, and [illegible] is taught and required at his entrance into their religion to [illegible] I have shewed in my former paper.*

2. *Take heed of that spirit that denies either directly or consequentially [illegible] come in the flesh, for that is the spirit of Antichrist,* 1 Joh. 4. 3. *[illegible] hiddeth such a one God speed, is partaker of his evil deeds,* 2 Joh. 11.

3. *Take heed of those [illegible] (how fair soever their pretences be) who have no better weapons [illegible] their doctrine with, then censures, judgings, threatenings, curses, [illegible] that was not the way of Christ, and his Apostles. And of those [illegible] curse men, and bless God with the same mouth, for that cannot [illegible],* Jam. 3. 9, 10.

Eph. 5. 6. [illegible] deceive you with vaine words.

[illegible] NIS.